

A  
TREATISE  
AGAINST PAINT-  
ING AND TINCTVRING  
OF MEN AND WOMEN:

Against { *Murther and Poysoning:*  
*Pride and Ambition:*  
*Adulterie and Witchcraft.*

AND THE ROOTE OF ALL THESE,  
*Disobedience to the Ministry of the word.*

WHEREVNTO IS ADDED  
The picture of a picture, or, the Character  
of a Painted Woman.

By THOMAS TYKE, *Minister of Gods word at*  
*Saint Giles in the Fields.*



---

ROM. 6.  
The wages of sinne is death.

*Quot vitia, tot venena.*  
A deceitfull heart hath deceiued them: they consider not  
that a lie is in their face.

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TH  
T<sup>o</sup> T. 17.

A  
TREATISE  
AGAINST PAIN  
THE AND TINCTURING  
OF MEN AND WOMEN

AND THE ROOTS OF ALL THESE

WARRANTED AS A REMEDY  
FOR THE PAIN OF THE CHANGING

A REMEDY FOR THE PAIN OF THE CHANGING



# AD NIGELLAM MAGIS

REBIBENDAM, QUAM

resuscundam summo can-  
dore.

**C**assa dies. Nec enim vergentis vespersa scilicet  
Splendidus passa est emicuisse iubat.  
Ergo quod umbra sumus, nihil est, fratres, sed & umbra  
Umbra est. Tum sequitur, quod sumus, umbra sumus.  
Scilicet hoc mirum : tibi derubuisse rubore  
Frontem, sic frontem, semina, habes, nec habes.  
Tincta extingui aia dem, nunc quoque rubemini fordem  
Lumina, labra, gena, quae nec habes, & habes.  
Sola auris superest, anub, si rumpere noli,  
Vt probior fias, & quid habes, habens.

Eiusdem.

Curiosus & Curiosus.

**G**entlemen and Yeomen, in my opinion,  
From the Latin *Minio*, comes our English *Minio*.  
Who fearing lest the Prouerb shold proue good,  
Still wear's two faces, but has lest the hood.  
And trust me la, her word's not worth two chips :  
For shee's a woman of polluted lips.

Nath. Tuke.

To women that paint themselves.

**A** Lome wall and painted face are one ;  
For th' beauty of them both is quickly gone.  
When the lome is fallen of, then lathes appear,  
So wrinkles in that face fro th' eye to th' eare.  
The chastest of your sex contemne these arts,  
And many that vse them, haue rid in carts.

Arthur Dowton.

*In fucatas.*

*Q*uo piliis geritis facies, vos inire potestis  
Dicere cum Flacco, pulvis & umbra sumus.  
*Iohannes Owen lib. 1. epigram. 90.*

---

*EN*cretata times Fabulla nimbium  
Cernissat times Sabella Solem.

*Martialis lib. 2. epig. 41.*

---

*In fucatas.*

*C*laudia de piliis olim Rufina Britannis,  
Gestabas piliis non tamen ipsa gemas;  
Claudia non piliis nam nata Britannia parentis,  
Piliis suum perimit, quâ sonet arte, decus.  
Sic maribus quondam fuerat qua infama turmis,  
Famineum vexat iam furibunda chorum.

*Iohan. Iefferie.*

---

*To painted women.*

*S*Tay women-Gallants, cast an eye aside;  
See where a mirror represents your pride,  
Not that your sardingales fill too much roome,  
Nor that your lostie tires you misbecome:  
Nor paps embossed layed forth to mens view:  
(Though that he vaine too, if wise men say true)  
But that ye have renounc'd your native face,  
Vnder a colour that paint adds a grace,  
To your intising lookes, But ist no sinne,  
When Vermeil blushes to belie your skinne?  
Alas what comfort can your looking glasse  
Yeeld you, fond creatures, when it comes to passe

*That*



That o're the paint is blur'd, which makes you fret,  
 Of yee see nought else but a counterfet,  
 A shadow of your selfe? Why should you seeme  
 Fairer then women? Men oft misesteeme  
 Your sweetest beauties: for because they know  
 Some of you are lesse beauteous, then they show.  
 And who would willingly her beauty faint,  
 Whose face ill-colour'd is clouded o're with paint?  
 If ye be faire, what need of new complexion?  
 If blacke, or wrinckled, learne what a confession  
 The first, that was a Moralist doth learne you;  
 Be vertuous, a bad face will nothing yerne you.  
 Who would be vgly in heauens piercing sight,  
 To seeme faire to some mortall partiall wight?  
 Yet none so partiall, but he needes must see  
 Vpon your brow folly and vanitie  
 In their owne colours: and 'tis hard to find  
 A painted face sort with a single mind.

*Ed. Tylman.*

---

*In fucum.*

*Nas aleo faciem pigmentis femina tingit,  
 Emendare petens, quod Deus ipse docuit.  
 Femina fucat a facie pictura videtur:  
 Nescis an hec mulier sit, vel imago sui.  
 Vix puto dicatur facies fucata pudica;  
 Non fucus mendax ara pudicæ totis.*

*Robertus Hall.*

---

*Ad delicatiores feminas pigmentis videntes.*

**M***Atrona (modo sint pia, pudica)  
 Videntur proprijs sine arte, formis:  
 Qui verò color est adulterinus,  
 Is verè color est adulterarum.*

*Quarum*

So faith  
Latimer in  
a certaine  
sermon.

*Quidnam si impiorum gaudet et refertur  
Quid tempus studio precioso in omni  
Pingendi curis et Quid omni (Magni  
Iehone fabris amprobus dantes  
Divine sapientie, feteles  
Tanto corrigis labore, sumptu  
Tandem defuncti huius studii magis  
Quidnam si preciosa huius habetis donum  
Vt pilla mirrotrucula audiantis*

**Off face and haire-deceits.**

**T**hey that leaue truth, do leaue the Lord:  
For God is truth, and all accord,  
But th'native colour of face and haire,  
Is true and right, altho nor faire,  
But's false and wrong, that's died by art,  
Worke of a lying, wanton hart.  
Then 'tis a bad conclusion,  
That followes this illusion.

**Againe:**

**F**ucus is paint, and fucus is deceit,  
And fucus they vse, that doe meane to cheat.  
Me thinks the very name should stirre vp shame,  
And make it hatchfull to each modest Dame.  
Sure none, but such, as take delight in guile,  
Would please themselves with such a garish wile.  
If truth the inward held, and governed,  
Falshood could not so shine in white and red.

T.T.

De

*De facie*

**G**ellia habet faciem, facies Pallantidos orta  
Cuius corpus, iudicant litia mista refusa  
Sanguine Sythoni, quæ nimbi veller a mista  
Quæ Tyris tinctum murice ebur.  
Cur talis persona regis? cur innidet ora  
Spectanda, optaret quæ Venus esse sua?  
O simplex animus! quid non sis Gellia simplex  
Cernis, personâ quæ requirit duplici?  
Primum si tollas personam, erit altera facies  
Non facies, vultus non eris, vultus erit.  
Lecythum habent malle; rugas oblinat amiles  
Lomemo, tragicâ sece peruncta genas.  
Creta, sinet nimbum, solem cernit, Secundam  
Demit hanc personam; Tertia, larva mæra est.  
Larva, poetarum supernas quæ monstra, Chimæras,  
Empusas, Færias, Gorgonas, Harpias.  
Quæ verò faciem meâ de homine adulterat: ille  
Mens & adulter erit. Frons autem indicium est.

*Tho. Farnaby.*

*Ad Librum.*

**V**ale, valeque liber Joboles liberta parentis,  
Ingenui proles ingenij, & genij.  
Exis, mensiri & blandiri scis exis.  
Sic Domino liber es par, similiisque tuo.  
Enge liber fuci expertus, diluo fucum.  
Facus eat, pereat, te quo vigento cadat.  
Horrisas obelis, inte omnis scintilla vnguis,  
Famineâque licet dilacerere manus.  
Quicquid eris, lingua viris, virus sine aliqno:  
Sors tua vera simplicitatis eris.  
Persa, iusta, damna in faciem usque atque fucum,  
Quos stringis, stringunt ista, probique probant.

*Agid. Badon.*

*B*

*De*

*De fucina.*

*Non homopictus homo est, nec femina femina picta:  
Anglum se pingas, illico Pictus eris.*

*Robertus Felton.*

---

A painted woman to her loue, being about to go  
abroad for two or three daies  
from her,

*Certe equo qua fueram, te discedente, puella,  
Nempe reuersus or falsa videbor anus.*

Of the originall of painting the face.

DEscribe what is faire painting of the face,  
It is a thing proceedes from want of grace:  
Which thing deformitie did first beget,  
And is on earth the greatest counterfet.

*T. Draison.*

---

*De fuce.*

*Formosam cerussa facis, samsen indicat esso  
Deformem, rugas improba larua tegit.  
Ad fucatam.*

*O quam te fieri puella vellem  
Formosam minus, aut magis pudicam.*

*Ed. Tylman.*

---

Of inluring the face.

To what may I a painted wench compare?  
Shee's one disguised, when her face is bare.

She

She is a sickly woman alwaies dying,  
 Her color's gone, but more she is a buying.  
 She is a rainebow, colours altogether,  
 She makes faire shew, and beares vs all faire weather:  
 And like a bow, shee's flexible to bend,  
 And is led in a string by any friend.  
 She is *Medea*, who by likelihood  
 Can change old *Aeson* into younger blood,  
 Which can old age in youthfull colours bury,  
 And make *Proserpine* of an hagge, or surie,  
 Shee's a Physitian well skild in complexions,  
 The sicke will soone looke well by her confections.  
 Shee's a false coyner, who on brazen face,  
 Or coper nose can set a guilded grace.  
 And though she doth an hood, like Ladies weare,  
 She beares two faces vnder't I dare sweare.  
 When hosts of women walke into the field,  
 She must the Ancient be, we all must yeeld.  
 For she doth beare the colours all men know,  
 And flourisheth with them, and makes a show.  
 And to conclude, shee'le please men in all places:  
 For shee's a Mimique, and can make good faces,

*Tho. Drayton.*

---

*Adfucata.*

*In facieque malà, & mema es fucata, maligna,  
 Aut pudet, aut fucus posse pudere vetat.*

*Aegist. Baden.*

---

*I haue thought it not vnmeet to set downe here what Du Bar-  
 tas hath wruten of Iezebel to painted Dames in his fourth  
 Booke of the 4. daies worke of the second weeke, turned into  
 English by I. Syluester.*

But besides all her sumptuous equipage,  
 Much fitter for her state, then for her age,

Cloſe in her cloſet with her beſt complexion,  
Shee mends her faces wrinkle-full defections  
Her cheek ſhe cherries, and her eye ſhe cheeres,  
And ſaines her ſond as wench of fifteene yeeres,  
Whether ſhe thought to ſnare the Dukes affection,  
Or dazle with her pompous prides reflection  
His daring eyes, as fowlers with a glaſſe  
Make mounting larkes come downe to death apaces:  
Or were it that in death ſhe would be ſeene  
As t'were interd in Tyrian pompe a Queene,  
Chafte Lady maides here muſt I ſpeake to you,  
That with vile painting ſpoile your natieue hue,  
Not to inflame younglings with wanton thiſt,  
But to keepe faſhion with theſe times accuſt,  
When one new tane in your ſeeme beauties ſnare,  
That day and night to *Hymen* makes his prayer:  
At length he eſpies (as who is it, but eſpies)  
Your painted breatts, your painted cheeks, and eyes:  
His cake is dough, God dild you, he will none:  
He leaues his ſuit, and thus he ſaith anon:  
What ſhould I doe with ſuch a wanton wife,  
Which night and day would cruciate my life  
With *Ieloux* pangs? ſith euery way ſhee ſets  
Her borrowed ſnares, not her owne haire, for nets,  
To catch her cuckows with looſe, light attires,  
Opens the doore vnto all leaud deſires,  
And with vile drugs adultering her face,  
Cloſely allures the adulterers imbrace.  
But iudge the beſt, ſuppoſe (ſaith he) I finde  
My Lady chafte in body and in minde,  
As ſure I thinke): yet will ſhe me reſpect,  
That dares diſgrace the eternall Architec?  
That in her pride preſumes his worke to tax,  
Of imperfection, to amend his tract;  
To helpe the colours, which his hand hath laid,  
With her fraile fingers with ſoule durt be raid?

Shall,

Shall I take her, that will spend all I haue,  
 And all heretime in pranking proudly braue?  
 How did I dote? the golde vpon her head,  
 The lillies of her breast, the Rosie red  
 In eicher cheek, and all her other riches,  
 Wherewith she beareth sight, and sense bewitches,  
 Is none of hers: it is but borrowed stuffe,  
 Or stolne, or bought, plaine counterfeit in prooffe.  
 My glorious idoll, I did so adore,  
 Is but a vizard newly varnished ore  
 With spauling rheumes, hot fumes, and ceruses,  
 Fo, fy, such poisons one would lothe to kisse,  
 I wed, at least I ween, I wed a lasse,  
 Young, fresh, and faire: but in a yeere and lesse,  
 Or two at most, my louely, liuely bride,  
 Is turn'd a hagge, a fury by my side,  
 With hollow yellow teeth, or none perhaps,  
 With stinking breath, swart cheeks, & hanging chaps,  
 With wrinkled neck, and stooping, as she goes,  
 With drieling mouth, and with a smiueling nose.

---

*The Inuention of Doctor Andreas de Laguna, a Spaniard  
 and Physitian to Pope Iulius the third, against the  
 painting of women, in his Annotations  
 vpon Dioscorides, li. 5.  
 cap. 62.*

**T**He Ceruse or white Lead, wherewith women vse  
 to paint themselves was, without doubt, brought  
 in vse by the diuell, the capitall enemy of nature,  
 therewith to transforme humane creatures, of faire, ma-  
 king them vgly, enormous and abominable. For cer-  
 tainly it is not to be beleueed, that any simple women



without a great inducement and infligation of the diuel, would euer leaue their natural and gracefull countenances, to seeke others that are suppositions and counterfeits, and should goe vp and downe whited and fised ouer with paintings laied one vpon another, in such sort that a man might easily cut off a curd or cheefe-cake from either of their cheekes. Amongst which vnhappy creatures, there are many, who haue so betard their faces with these mixtures and slubber-sauces, that they haue made their faces of a thousand colours: that is to say: some as yellow as the marigold, others a darke greene, others bluncket colour, others as of a deepe red died in the wooll. O desperate madnesse; O hellish inuention, O diuelish custome: can there be any greater dotage or sortishnesse in the world, then for a woman in contempt of nature, (who like a kinde mother giueth to euery creature whatsoeuer is necessarie to it in its kind) to couer her naturall face, and that pure complexion which shee hath receiued, with stench of plaisters & cataplasmes. What shal God say to such in the last Iudgement, when they shal appeare thus masked before him with these antifaçes: Friends, I know you not, neither do I hold you for my creatures: for these are not the faces that I formed. Thus the vse of this ceruse, besides the rotting of the teeth, and the vsuourie breath which it causeth, being ministred in paintings, doth turne faire creatures into infernall Furies. Wherefore let all gentlewomen & honorable matrons, that make price of their honesty and beauty, leaue these base arts to the commo strumpets, of whom thy are fittest to be vsed, that by that filthines they may be known and noted. Yet do I not altogether mislike, that honest women should wash themselves, and seeke to make their faces smooth, but that they should vse the barley water, or the water of Lupines, or the iuyce of Lymons, and infinite other things, which *Dioscorides* prescribes as cleanly, and delicate



licate to cleare the face, and not goe continually with ranke  
smelles of ointments and plasters about them. Howbeit  
that you may not thinke that this vnhappie trade and pra-  
ctise of painting is altogether new and of late brought into  
the world, I will recount vnto you a story, which *Galen* al-  
leageth in that little booke of his, which he intituleth, *An*  
*exhortation to good artes* *Phryne* a famous harlot of *Athen* be-  
ing present at a great feast or banquet, where euery one of  
the guests might by turnes command what he pleased to the  
rest there inuited, she seeing many women there that were  
painted with ceruse, inioyned that they should execute her  
command very seuerely, which was, that they should bring  
a boule full of warme water, and that they should all wash  
their faces therein, which was done without gaine-saying,  
for that was the Law of the feast. Whereupon the faces of  
all the women there present appeared foully deformed and  
stained ouer, the painting running downe their cheekes to  
their vtter shame and confusion, and the horror of all that  
stood by, to whom they seemed and appeared as horrible  
monsters, onely *Phryne* appeared much more beautifull and  
faire then before: for albeit her life were not free from  
blame, yet was her beautie and comely grace, pure, naturall  
and without artifice, but God be thanked, saith he, our La-  
dies of Spaine are so faire of themselves, that they haue no  
need of any thing to cleere their complexions, but onely  
a little Orpin, and Soliman, or Mercury sublimate.

Now that you may know that hee flouteth his country-  
women, heare what he saith of this Soliman in his Annota-  
tion vpon the 69. chapter. The excellencie of this Mercu-  
rie sublimate (saith he) is such, that the women, who often  
paint themselves with it, though they be very young, they  
presently turne old with withered and wrinkleed faces like  
an Ape, and before age come vpon them, they tremble  
(poore wretches) as if they were sicke of the flaggers, rec-  
ling, and full of quick-siluer, for so are they: for the Soli-  
man and quicke-siluer differ onely in this, that the Soliman  
is the more corrosiue and byting; insomuch that being ap-  
plied to the face, it is true, that it eateth out the spots and  
staines

flames of the face, but so, that with all, it drieth up, and con-  
 sumeth the flesh that is vnderneath, so that of force the  
 poore skin shrinketh, as they speake of the famous pantofle  
 of an ancient squire called *Petro Capara*, which being often  
 besmeared ouer to make it blacke, and to giue it luster, it  
 shrunke and wrinkled, and became too short for his foote.  
 This harme and inconuenience (although it be great, yet it  
 might well be dissembled, if others greater then this did not  
 accompany it; such as are, a stinking breath, the blacknesse  
 & corruption of the teeth which this *Soliman* ingendreth.  
 For if quicksiluer alone, applied onely to the soles of the  
 feete, once or twice, and that in a small quantitie, doth marre  
 and destroy the teeth; what can be expected from the *Soli-*  
*man*, which is without comparison more powerfull and pe-  
 nitratiue, and is applied more often, and in greater quantity  
 to the very lips and cheekes? So that the infamous inco-  
 nueniencies which result from this *Mercurie Sublimare*,  
 might be somewhat the more tollerable, if they did stick  
 and stay onely in them who vse it, and did not descend to  
 their offspring. For this infamy is like to originall sinne, and  
 goes from generation to generation, when as the child  
 borne of them, before it be able to goe, doth shed his teeth  
 one after another, as being corrupted and rotten, not  
 through his fault, but by reason of the viciousnesse and taint  
 of the mother that painted her selfe, who, if shee loath and  
 abhorre to heare this, let her forbear to do the other.

*Translated out of Spanish by M<sup>rs</sup>. Elizabeth Arnold.*

#### *Errata.*

Page 4. Line 2. Reade *Works of God*. p. 12. l. 30. put out so la-  
 bor. p. 15. l. 26. for wast, r. waste. p. 18. l. 8. r. may not lie. p. 23.  
 l. 31. r. to vse all. p. 28. l. 24. r. bring on. p. 32. l. 33. r. And he sayeth.  
 p. 34. l. 20. f. promise, r. praise. p. 37. l. 23. f. lie, r. lie p. 38. l. 8. f. it;  
 r. lie. p. 44. l. 27. f. falsely, r. safely. p. 45. l. 1. r. and *Machiwillian at-*  
*tempts*. p. 47. l. 19. r. an exile. p. 49. l. 1. f. fained, r. failed. p. 49. l. pe-  
 nult. r. cannot. p. 52. l. antepenult. r. *Arichbertus*. p. 53. l. 6. s.  
*Claudius*. p. 54. l. 33. f. Cold, r. Coulen. p. 55. l. 18. f. *Naxhens*,  
 r. *Natholien*. p. 58. l. 5. f. commend, r. mend.

*Reliqua vel corrige, vel condona.*



## OF PAINTING THE FACE.



Though these times & places, in which we now liue, are stained with fouler faults, then this, of which I haue taken vpon me here to intreate, yet because it was (as I suppose) neuer so common, as it is now amongst vs, and seeing by commuence, or silence, it still dilates it selfe, and now at length findeth some friends, which sticke not in corners either to defend it, or to extenuate the vilenesse of it, I haue therefore singled it out alone from many other vanities, against which many haue bent themselues by word and writing, purposing to declare vnto the world what I am able to say against it, intreating all with iudgement to ponder what I write, and if they shall perceiue my reasons sound and good, to ioyne together with me in the persecution and banishing of this euill from amongst vs, of whom better things are looked for, and desired. And I humbly beseech Almighty God to direct my heart and hand, that I may thinke and write that which shall be pleasing to him, and to prosper and blesse it vnto all that shall reade or heare it, that it may finde friendly entertainment in their hearts, & produce fruits answerable to it in their liues and practise.

Saint *Paul* inspired with the *Spirit* of *Christ*, giues a golden precept, to which if we will yeeld obedience, as wee

C

should,

Phil. 4. 8.

should, we shall willingly abstaine from this artificiall fac-  
cing. *Whatsoever things* (saith hee) *are true, Whatsoever*  
*things are (euen) venerable, Whatsoever things are iust,*  
*Whatsoever things are (eue) chaste or pure, Whatsoever things*  
*are louely, Whatsoever things are of good report :* if there be any  
vertue, and if there be any praise, thinke on these things. These  
things hee would haue vs to delight in, and to doe: the  
contrary he would haue vs decline, and abandon. But a  
painted face is a false face, a true falshood, not a true face.

*Amb. Hera-*  
*meron, lib. 6.*  
*cap. 8.*

*Illa pictura,* saith S.<sup>r</sup> *Ambrose,* That picture, (or painting)  
is of corruption, and not comely, that painting is deceitfull, and  
not of simplicitie, that painting lasteth but a while, it is wiped off  
either with raine or sweat: that painting deceiveth and beguileth,  
that it can neither please him, whom thou desirest to please,  
who perceiveth this pleasing beauty to be none of thine, but bor-  
rowed: and thou dost also displease thy maker, who seest his  
work to be defaced.

Or is this painting venerable, or venerous and abomina-  
ble rather? Do men of worth and iudgement respect and  
favour it, as a thing honest, and worthy to be esteemed?  
Did euer Patriarke, Prophet, Apostle, or Father of the  
Church approue it? Hath it not bene euer scorned of  
sage and graue men? A painted face is not much vnlike  
an Idoll; it is not that, it would be taken for: and they,  
that make it, are like vnto it, and so are all they that doe  
delight therein, and worship it.

Shall we say the painting of haire or face is iust? Doth  
the law of God require or fauour it? Or doth reason vn-  
corrupted teach it? Or haue the lawes of any wise and  
vnderstanding heads endured or enioyned it? Or rather  
is it not altogether iniurious? Sure there is a wrong done  
to God, whose workmanship they would seeme to mend,  
being discontented with it. S.<sup>r</sup> *Hierome* saith, *Hac ad spe-*  
*culum pingitur, &c.* Shee paints her selfe by a glasse, and to the  
contumely of her Creator laboureth to be fairer, then shee was  
borne. And in an Epistle to *Lara* concerning the institu-  
tion

*Hieron. cont.*  
*Heluid.*  
*Cited by*  
*P. Mar. loc.*  
*com. class. 2.*  
*cap. 11.*

tion of her Daughter, where hee relateth a storie of a certaine woman grievously smitten for painting of her daughter, he calleth those that doe such things, violaters of the Temple of Christ. Saint Origen likewise taxeth painted women by sundry places of Scripture amongst other things, for dawbing their living face with dead colours, and affirmeth, that they doe these things in contempt of the Creator, to the disgrace of their Creator. Saint Ambrose also thus writeth to the same effect: *Thou art painted, O man, and painted of the Lord thy God. Thou hast a good Artizan and Painter: do not deface that good picture (non fucos, sed veritate fulgentem) soming not with decentfull stuffe, but but with true colours. O woman, thou defacest the picture, if thou dawbest thy countenance with materiall whitenesse, or a borrowed red. Tell me, if after one workman hath done, thou usest the helpe of another to over-lay the worke of the former with his new deuise, doth he not take it in ill part, who sees his worke to be disguised? Doe not take away Gods picture, and assume the picture of an harlot, because it is written, Shall I take the members of Christ, and make them the members of an harlot? God forbid. If any man adulterate the worke of God, he committeth a grievous offence. For it is an heinous crime to thinke that man can paint thee better then God. It is a grievous thing that God should say of thee, I see not the image, I see not the countenance, which my selfe haue formed, I reiect that, which is not mine. Seeke him that hath painted thee, deale with him, take grace of him to whom thou hast giuen a reward. What answer wilt thou make him? Of the same minde also is Tertulian, who saith, that they sinne against the Lord, which bespot their cheekes with red colours, and doe their eyes. The workmanshop of God surely doth displeasethem. They blame and finde fault with the worke-maister of all things in themselves. For they reprehend him, because they mend his worke, because they put vnio it, taking these additions from the aduersarie or Craftes-man, that is, the diuell. To all these auncient Doctors of the Church, I will adde the iudgement of a moderne Writer by name*

Orig. tom. 2.  
hom. 4.

Amb. Hex.  
l. 5. c. 8.  
Pictures d  
homo, &c.

1. Cor. 6. 15.

Tertul. de  
habitu muli-  
ebri ca. 5. In  
illum d: lin-  
quunt, &c.

*Danans. E-  
thic. Christ.  
lib. 2. cap. 14*

*Ambros. de  
Virginibus,  
lib. 1. Dum  
alij studet  
placere, &c.*

*Aug. Ep. ad  
Possidium.  
In femina  
non potest non  
esse vitiosus,  
quod virum  
decipiat.*

*\* S. Tho.  
More.*

*Danans*, who saith, that *facies faciei*, the painting of the face is a deforming of the very worke in vs, and damnable. God then is iniured by this kinde of painting: now let vs see if man also be not wronged by it. Doubtlesse these Painters are iniurious to themselves and others. Saint *Ambrose*, who tearmes these deuises torments rather then ornaments, thus somewhere writeth: *Whiles she studies to please another, shee displeases her selfe. O woman, what truer Iudge of thy deformity doe wee require, then thy selfe, who searest to be seeme? If thou beest faire, why art thou hidden? If ill-fauoured, why doest thou counterfet beauty, hauing no regard of thine owne conscience, nor of another bodys errour? For he lones another, and thou wouldst please another. And thou wilt be angry, if he should loue another, who yet doth learne by thee to commit adulterie. Mala magistra es iniuriæ tuæ, Thou art an euill teacher of thine owne wrong. It is iniustice with fained shewes to endea- uour to coufin others, labouring to make them thinke they be that they are not. S. Austine* doth not sticke to say it is vicious. And if it be not iust to deceiue men with counterfet wares, much lesse lawfull is it to deceiue them with a disguised countenance. Besides, this borrowed beautie doth sometimes steale away the praise from that that is naturall. Yea, and because this euill craft is so much in vse, it comes to passe sometimes, that they that vse it not, are suspected and said to meddle with it. And whereas euery one should be carefull of their name, they doe much wrong themselves herein, that vse such Arts, causing thereby their modestie, humility, wisdom, and continencie to bee called into question, and suspected. And what wrong doe they to themselves in prouoking God against them, to punish them for their pride and vanity? Sir *Thomas More*, one not meanely learned, was wont to say of such, that there were very many, which purchased hell vnto themselves in this life with that labour, with the one halfe whereof they might haue gayned heauen. *Clemens Alexandrinus* saith, *They are not once,*

*but*



but thrice worthy to perishe, which dawbe their browes, and weare their cheekes with their painted stufte. Saint Cyprian hath a notable speech full of sting and terror, where hee thus writeth: *If some cunning Painter should set foorth the countenance & shape of a woman, hauing ended his worke, another should take vpon him, as being more skilfull, to reforme and mend it, the first workeman might iustly seeme to be wronged and offended: And dost thou thinke (O woman) to scape unpunished, presuming with the like audacious rashnesse to offend God? Doth sinceritie and truth continue, when those things, that are sincere, are polluted with counterfeited colours, and those things which are true, are changed into falshood with deceitfull trickes? The Lord doth say, Thou art not able to make one haire white or blacke: and thou to put downe his saying wouldst thou be stronger? By audacious iudeanour, and sacrilegious contempt thou colourst thine haire: with an\* ill presage of future things thou beginst with flaming haire, and offendest in thine head, that is, in the better part of thy body. Oh detestable art! fearest thou not I pray thee, who art thus disguised, lest the workeman that made thee, should not acknowledge thee; and lest hee should say, This is not my work, this is none of our image, thou hast polluted thy skin with deceitfull art, thou hast changed thine haire with a counterfeited colour, thy face is falsified, thy shape is defiled, thy countenance is borrowed. Thou canst not see God, hauing not the eyes that God hath made, but which the diuell hath marred. Thou hast followed him, thou hast imitated the red-shining and painted eyes of the Serpent, being trimmed vpon thine enemies fashion, thou art to burne also in like manner with him. Ought not these things, I pray thee, to be considered of the seruants of God? Are they not to be dreaded alwayes, both day and night? But to proceed, What soeuer things are pure, or chaste, saith Saint Paul.*

Is that pure, or to bee deemed the fruite of a chaste minde which is so common amongst the impurest of women, and altogether condemned of those that are most graue and pious? *All those things,* saith Tertullian, *are refused as idle, and enemies to chastitie. Vbi Deus*

*Clem. in Pa-*  
*dag. l. 3. c. 2.*  
*Ter enim,*  
*non semel,*  
*dignet sunt,*  
*qua percent,*  
*&c.*  
*Cyprian, de*  
*discipl. &*  
*Hab. virgin.*  
*Si quis pin-*  
*gendi arti-*  
*fex, &c.*  
*Mat. 5. 36.*

\*He means, I thinke, they may iustly feare, that these counterfeited flames, or fire-like & yellowish haire, shall be punished with the true flames of hell fire.

*Tertul. de*  
*habitu muli-*  
*ebri. ca. 8.*

Hieron. ad  
Furiam de  
viduit. ser-  
nand. tom. 1.

Clem. Alex.  
in suo Pada-  
gogo. li. 3. c. 2.

Quemadmo-  
dum enim,  
&c.

Ito fuci, &c.  
Ambros. de  
Virginibus,  
lib. 1.

Clem. Alex.  
in Pad. l. 3.  
cap. 2.

Apud Ae-  
gyptios tem-  
pla, &c.

*Deus est, ibi pudicitia: Where God is, there is chastitie, there is grauitie, the helper and companion of us. How then shall we pra-  
ctise chastitie without the instrument thereof, that is, without  
grauitie? And how shall we use grauitie for the seruice of chasti-  
tie, if there be not a certaine seuerenesse both in the face, and in ap-  
parell, and in the whole man round about? Saint Hierome like-  
wise thus writeth, Quid facis in facie Christiana pur-  
purissus, &c. What makes this purple and white stufte in the  
face of a Christian women, she inflamers of youth, she nourishers  
of lust, impudica mentis indicia, and tokens of an vnchaste soule?  
Clemens Alexandrinus makes this painting a signe of a  
sicke soule: For as he (saith Clemens) that hath some salue  
applied to him, or his eies annointed, doth by the very sight, giue  
cause to suspect that he is diseased: so painters, tinctures, and af-  
fected dressings do signifie, that the soule is sick within. So Am-  
brose saith boldly, that (De adulterio vultus mediantur adul-  
terium castitatis) by the adulterating of the countenance, they me-  
ditate the adulterating of chastity. But I may not pretermitt an  
other speech of Clemens, in the place quoted already, where  
he saith, that the Egyptian Temples were faire and sump-  
tuous: but in stead of God, who was not to be found with  
in them, there was a Cat, a Crocodile, or some serpent of  
the country, or some other beast, becoming a caue or  
hole, or the mudde, and not a Temple; So (saith he) the  
women, which are exercised in frizzling their haire, in annointing  
their cheekes, in painting their eyes, and dying their haire, and fol-  
lowing other wantonnesse with vnlawfull artes, doe seeme to me to  
draw on unhappy louers: but if any man shall open the vail of  
the Temple, I meane their dressing, colouring, dying, and those  
things, that are plastered on them, thinking to find true beautie, I  
wot well he will grow into a loathing and detestation. For he shall  
not find the image of God dwelling within: but in stead thereof, a  
fornicatresse and aduresser occupie the temple of the soule: he shall  
discerne a painted Ape; and that seducing Serpent, through the  
desire of glorie, doth possesse the soule, in stead of an hole, transfor-  
ming women into whores, discharging the office of a band. And  
that*



that renowned and holy Bishop of Millaine, whom before we cited, calleth this painting, which of women is so much vsurped, *Picturam Meretricis*, the picture of an harlot. *Plutarch* also sheweth, that *Lycurgus* banished tincture out of Sparta, as a flatterer of the sense, and forbad the City, so al that used the arts of painting, and tricking the body, because evill arts corrupted mens manners. And the said Author writeth, that women were at that time so chaste, and so farre from the lightnesse of those that followed after, that the crime of adulterie with them, was counted as thing incredible. And as one said to his ghest, How could there be an adulterer in Sparta, where luxurie and painting (*luxus & fucus*) are deemed ignominious, and where shamefastnesse, modestie and obedience domineere?

*Ambros.*  
*Hex. l. 6. c. 8.*

*Plutar. La-*  
*con. Apoteeg.*

*Plutar. ubi*  
*supra.*

But *Saint Paul* proceedeth; *Whatsoever things* (saith he) *are lonelic*. Doth a painted face procure loue, or lothing rather, if it bee perceined? *Nihil fucatum placet*, Nothing counterfainted doth afford contentment, as *Saint Ambrose* speaketh. Who is pleased with counterfet mony, with counterfet friendship, with counterfet stufie? Who loues hypocrisie in religion? And what is a woman painted, but a certaine kinde of hypocrite, resembling that in shew, which she is not truly? Is deceit and falshood louely? And what is this artificiall facing, but a true deceit, or a deceitfull truth? *Fucare effigiem figmentis adulterina fallacia est, quâ non dubito ipsos maritos se nolle decipi*. To colour the face with artificiall deuises, to make it look more red or louely, is a counterfet and base deceit, saith *Saint Austen*, with which I am perswaded, husbands would not bee deceived. And another saith, *Quum facies adulterino colore fucatur, or abomina bilis fatore corrumpitur*: when the face is painted with a false colour, it becomes an abomination. And if *Lenocinia formarum*, the painting of the face, and borrowing of complection (*non nisi prostitutis & impudicis feminis congruunt*) besee me none (as *Saint Cyprian* saith) but whores and dishonest women, why should any one delight

*Ambros. de*  
*offic. lib. 1.*  
*cap. 18.*

*Augustin. ad*  
*Possidor.*

*Iun. de vitis.*  
*condit. hu-*  
*mane.*

*Cyp. de disc.*  
*& hab. virg.*

Hieron. ad  
Marcellam  
de exiliu  
Lea.

Rom. 8. 8.  
Matronas  
Christianas  
deceat negle-  
ctamundi-  
ties. Hie-  
ron. 16.

Martyr. loc.  
com. claf. 2.  
cap. 11.

delight therein, as in things pleasing, or worthy loue ? Or if it be such a lovely thing, what reason had Saint Hierome to say, *Erubescat mulier Christiana, &c.* Let a Christian woman blush for shame, if she force fauour, if she take care of the flesh vnto concupiscence, in which they, which are, cannot please God ; as the Apostle speaketh ? Or why should he say, that dressings void of curiosities, became Christian matrons, and forbid *Leta* to colour her daughters haire, and to begin in her any thing of the flames of hell ? No, no, these arts and actions are not to be loued, but hated rather. Doubtlesse nature and art are both good, and to be beloved : but the abuse of both, or either, is euill, is of the diuell. And is not art abused, when it is made an organ and slaue to pride, wantonnesse, and vanitie ? And that I may speake a little by digression to her, that exercises her selfe in these vnlawfull and vnlovely arts ; Tell me, how canst thou desire, that another should not lothe thee, seeing thou lothest thine owne selfe ? For as *Peter Martyr* speakes out of Saint *Ambrose*, They that seek by these deuices to please others, do testifie, that they haue disliked themselves first. *For had they not disliked themselves, and desired something in themselves, Non quæsiuissent suas facies meliores fucis reddere*, They would not haue sought to haue mended their faces with painting. Their very brauerie, wherein they glory, bewraies their wants. Or dost thou loue thy selfe artificiall, and like an Idoll, and loth or dislike thy selfe naturall, and in thy natieue colours ? O woman, great is thy pride and folly, foolish pride and proud folly. What folly is it to fall in loue with a picture ? *Quanta amentia est effigiem mutare naturæ, picturam querere* ? What madnesse is it (saith a forenamed Father) to change natures shape, and to seeke a picture ? Doubtlesse thou deseruest to be lothed of others, because thou dost loth thy selfe, and being displeased with the pleasure of God, dost please thy selfe in that, that is displeasing to him.

But I haue digressed ; The Apostle addeth, *Whatsoeuer things*

## Of Painting the Face.

things are of good report. And in another place he saith, Provide things honest in the sight of all men. Say now, is this painting of good report? Doe all, or the wisest, and honestest of all, account it honest? Diuers of the Fathers, as wee haue seene, haue condemned it in that name. It was ignominious in the daies of *Lycurgus*. *Peter Martyr* out of *Saint Chrysostome* saith, *Magna voluptas est, &c.* It is very pleasing to see such a face, as God created: whereas on the contrarie, a countenance (*rubrica & cerussa plenus*) full of red and white colours, otherwise then naturall, is disallowed. Deformitie is no point of dishonestie, *Fucatio vero deprehensa ignominia semper notatur*, but painting being discerned and knowne, is branded alwaies with reproch and infamie. *Saint Hierome* to *Marcella* saith, that those women are matter of scandall to Christian-eies, *Qua purpurisso & quibusdam fucis ora, oculosque depingunt*, which doe paint their faces and eyes with certaine artificiall colours, Whose faces (saith he) being plaistered and deformed with too much brightnesse, are counterfeits of Idols. And such old women as vse those, and the like vanities, he calles in mocking, *Trementes Virgunculas*, trembling girles. And vnto *Furia* hee saith, that this furniture is not the Lords, this couering is of Antichrist, *Velamen istud Antichristi*. Sure it is not for Christ, but rather against Christ, and ill becommes chaste and godly Christians, suting fitter with the fauourites and louers of that *Mother of harlots*, araied in purple and scarlet colours, and full of allurements. *Platina* writeth, that *Paulus Secundus*, Bishop of Rome, vsed to paint himselfe; a thing not much to be found fault with in such a friend vnto the *Whore*, tho very ill becomming one, that counts himselfe the Vicar of Christ. It seemes the Churches Head hath been once a painted one. But to returne, the Apostle would haue vs delight and thinke on those things, that are of good account, and hee will

*Rom. 12. 17*

*Pet. Mart: ubi supra.*

*Hieron. de exitu Lea.*

*Hieron. ad Fur. de vid. ser. tom. 1.*

*Ornatus iste non Domini est.*

*Reu. 17. 4. 5.*

Mat 5. 16. haue vs doe it in the sight of all men, according as our Sauior saies, *Let your light so shine before men, that they may see your good works.* It is not enough to be good, but she that is good, must seeme good: she that is chaste, must seeme chaste: shee that is humble, must seeme humble: shee that is modest, must seeme to bee so, and not plaister her face, that she cannot blush vpo any occasiō (tho she would) so as to be discerned of another. It is very pat, which *Tertullian* writeth; *pudoris. Christiana sat. non est esse, ver. & videri:* It is not enough for Christian chastitie that it be, but that it be also seene. And good counsell, which he giues to Christian women, *Prode vos, &c.* Come forth now furnished with the medicaments and ornaments of the Apostles, taking from simplicitie brightnes, and from chastity rednesse, your eyes painted with modestie, for an earing hauing the word of God, and the yoke of Christ for a chaine vnto your necks. Subiect your head vnto your husbands, and yee shall make shew good enough. Aray your selues with the filke of honestie, the fine linnen of sanctitie, with the purple of chastitie. *Taliter pigmentata Deum habebitis amatores,* Being so painted and tricked vp, ye shall haue God your louer.

But Saint Paul hath not yet ended his speech, If (saith he) *there be any vertue.* But dare any say it is a vertue, or act of vertue, to paint the face or haire? *S. Ambrose* saith, *Ille pictura vitij est,* this painting is of vice, or vicious. And *Clement Alexandrinus* commends one *Cens*, who fitly described vertue and vice in two images. For, *he made vertue standing simple clothed with a white-shining garment, and pure, adorned onely with bashfulness: but vice with superfluous and changeable apparell, alien colour exultantem,* and glorying in borrowed colors. But that it may appeare plainly that this kind of painting and colouring is vicious, let vs inquire into the causes of it. *Tertullian* saith expressly, it's from the diuell

*Tertul. de  
hab. mulieb.  
cap. 13.*

*Ambr. Hex-  
am. l. 6. ca. 8.  
Clem. Pa-  
dag. lib. 2.  
cap. 10.*

*Tertul. de  
hab. mulieb.  
cap. 5.*

uell. For who (saith he) would teach to change the body, but he, that hath changed the soule of man through malice? Hee out of doubt hath stirred up such wits, that so he might after a sort in vs lay hands on God. That, which is naturall, is the worke of God; therefore that, which is counterfet, is of the diuell. Saint Cyprian likewise saith as much in effect, affirming, that the Apostaticall Angels taught women to paint their eyes and cheekes, and to alter their haire with counterfet colours, and as he saith, *Expugnare omnem oris & capitis veritatem*, to driue out all the truth of their face and head. If these things be of the diuell, God is little beholding to those that vse them. What a wickednesse is it (saith Tertullian) to bring in Satans deuises after Gods worke? Our seruants borrow nothing of our enemies: Souldiers ask nothing of the enemie of their commander. And shall a Christian receiue help of that euil one? I was not when I was called a Christian, should belong any longer to him. *Erit enim eius, de cuius doctrinis instrui concupiscit: For he shall be his, with whose instructions he longs to be instructed.*

And as the exterior Author of these deuises is euill, euen no other then the diuell: so the interior grounds thereof are also euill, as pride, wantonnesse, and lacke of iudgement, or else rebellion of affections against iudgement. What a pride it is, that thou canst not bee content to appeare in thine owne likenesse, and to seeme that to others, which thou art in thy selfe? The bird appeares in her owne feathers, the Peacocke shewes himselfe in his owne colours, the sheepe is seene in her owne fleece and likenesse, white or black; the tree hath her owne rinde, appears in her owne blossomes and fruits; and shall it be horrible to a woman to seeme to be, as she is indeed, displeasing to her to appeare in her owne likenesse, her owne haire, her owne complexion? She was borne in her owne, nature would shew it self in her proper colours: she was not borne painted in this world (vnlesse perhaps so, as

Cyp. de disciplina & hab. Virg.

Tertul. lib.

- Ezek. 16.* is expressed in the Prophet) neither shall she rise painted in the next world, and I thinke she would be loth die painted, why then should shee liue painted, why should she loue it? *Vinam miserrimus ego, &c.* I would I poore wretch (saith *Tertullian*) might see in that day of Christian exultation (*An cum cernisâ, & purpurisso, & croco, & cum illo ambium capitis resurgatis*). Whether yee shall rise againe with your white, red, and yellowish paintings, and those strang dressings of your head, and whether the Angels shall lift you vp so pictured, to meet Christ. *Hodie vos Deus, &c.* O ye women, let God see you such now, as he shall see yee then. Is not this also a point of pride by such deceitful shifts to gaine the praises of men, and to desire to bee repured fairer, or younger, or better fauoured, then one is indeed? And doth not God hate pride, and reward humilitie? Doth he not resist the proud, and giue grace to the humble? What a contempt of God is this, to preferre the worke of thine owne finger to the worke of God? What impietie is it to goe about to haue that thought Gods, which is thine owne? What iniustice to con-ceale his worke, and ostent thine owne, and indeed to spoile his with thine owne? *Innocentius* saith, *An artificall forme is drawne ouer, and the naturall face is painted, as if the artifice of man exceeded the art of God.* And is not this a trick of a wanton, to vse these arts to procure and t: e the eies of people to thee, or to gaine some *unfortunate seruant*? Is it not a foolish willnesse, and a certaine wily kind of folly by these lime-twiggs, these painted *lime-twiggs*, to labour to thinke or labour to catch a Wood-cocke, or a Wild-goose? Are these deuises allowed, as stales, or snares, to take men in them? Dost thou deeme men as simple, as those birds, that were deceived by the Painters artifice, flying to grapes, that were but painted? Because *Lycoris* pleases her selfe being painted, being otherwise as blacke, as an over-ripe

ripe Mulberry, doth she therefore thinke to gaine an husband, who knowes an ill face wel painted, is but as a peece of counterfeit siluer, or as a faire carpet ouer an vnhandsome table? Tell me, Are all men borne rich, or noble (Though all these are borne men, yet all men are not borne these. Now shall hee, that is base and needie, and not yet promoued, nor made wealthie, make fare as if he were some noble or rich man? It were intolerable vanitie. Say, Is euery man truly vertuous and religious? No, no more then euery Angell is good and holy. Now shall he, that is profane and impious, make shew of pietie and true deuotion? Were it not damnable hypocrisie in him? If he be not, let him not seeme to be. For not being, his very seeming is a sinne vnto him. And dost thou thinke it lawfull for thee to make shewes of fauour and beauty, or of another complexion and temper, then thou art of, by thy dawbing, painting and borrowing, *God and Nature*, which is his *Handmaid*, hauing withheld beautie, or a lovely complexion from thee? Vertue is one gift of God, and beautie is another: now as a man may not counterfeit vertue, being vicious, so he may not counterfeit beautie, being destitute of it. Doubtlesse vnthankfulnesse to God, hath a great stroke in this vngodly exercise. For were we thankfull to God, as indeed wee should be, would we loth and despise his worke vpon vs, and loue our owne? Would we not care how wee corrupt and mangle his with ours? If we were thankful to him for our complexions and fauour, how meane so euer, we would humble our selues before him, and not goe about to cozen the world with our borrowed feathers, or shew our selues altogether vnpatient of his handy-worke, yea, wee would labour to supply the want of good outward parts by inward vertues, and by the offices of pietie, charitie, and humilitie; things, which (I feare me) are sildome and little thought of amongst.

*Martiall. l. i.  
epig. 73: Co-  
russa sibi  
placet lyco-  
ris, quæ ni-  
grior est ca-  
dente more.*



mongst the Painters, who, if we may beleeue the speeches of the world (and they say, *Market men vse to speake as the market goes*) are too many of them, not much vnlike ill cloth of a good die; or to a Letter fairely written, and with good inke, but not without some false English, or ill contents.

But let vs see how the Apostle ends his exhortation. *If there be any praise* (saith he) *thinke on these things.* Now is a painted face worthy to be praised? Is a borrowed beautie, or fresh-coloured haire with womens skill to be commended? Shall we bestow our praises, on what we may not spend our loue? Shall we laude that, that is not worthy one good looke? Shall that be praised that is vile, and vaine? *Quid vanum, quam ingere genas, ungere faciem, &c.* What more vaine, saith Innocentius, then to die the cheekes, and annoint the face? True it is, that God hath giuen a man oyle to make him haue a cheerefull countenance: but this is by refreshing and cheering the blood, and not by daubing or dying the countenance, which is to be discommended in all that vse it, what euer they be. *Fucation* (saith Saint Chrysostome) *being espied, is euer markt with ignominy.* More ornament is not to be giuen to the bodie, then is profitable for the soule, saith Saint Basil the great; For to a generous man, and one truly worthie of this name, is were no lesse reproch to be wantonly decked, or to take superfluous care of the bodie, then to be affected with some other note of disgrace, and euill affection through slothfullnesse. Consider also the iudgement of Heathen men. *Chius*, a certaine old man, came vpon some businesse of state to Lacedemon, and hauing died his gray haire, he came before *Arctidamus*, the Lacedemonian King, who seeing the old man disguised, rose vp, and said, *Quid hic sani diceret, cuius non solum animus, verum etiam caput fucis contaminatum est?* What good thing can this fellow say, whose not onely the heart, but head also is stained with deceit?  
And

*Inn. 5b.*

*Psa. 104. 15*

*Chrysost. t. 2.*

*hom. 31. in;*

*Matth.*

*Basil. de legend. li. Genitium.*

*Aelian. lib. 8*

*de Var. hist.*



And so exploded, whatsoeuer he said, reprehending his disposition by the deceit, he vsed with his haire. Questionlesse there is lacke of truth in the heart, when false haire is worne for deceit. Doubtlesse falshood is in his or her heart, whose face or haire is falsified to deceit. Falshood vttered in the face, or haire, is first conceiued and coined in the heart. Wantonnes, pride and vanity are conceiued inwardly, before they are expressed outwardly. The hand doth but what the hart bids it. Of the abundance of the heart the mouth speaketh, and the hand worketh. King Philip of Macedonie made one of *Antipaters* friends a Iudge; but vnderstanding that hee vsed to colour the haire of his head and beard, he displaced him, saying, *He which would not be true in his haire, was not worthy to bee trusted in an office.* Hee vsed deceit in dying his haire, whereof no great lucre could arise, doubtlesse he will be much more deceitfull in the affaires of his office, where deceit sometimes is very gainefull. The naturall forme and colour is not laid to a mans charge, but only that which is counterfet and asctitious.

*Plutarch. in  
Apotheg.*

*Vi natura dedit sic omnis recta figura :*

*Turpis Romano Belgicus ore color.*

*Propert.  
Eleg. 19.*

Natures forme and fauour is right and good :

But Belgick colours becoms no Roman blood: that is to say: The waste of France, and such painting stuffe, are disgracefull in an Italian. If an old woman painted her self, they vsed to say, *Lecythum habet in malis*, which is a certaine enigmaticall and biting by-word vsed against old wiues, that they cloked their wrinkles with their artificiall dawblings. *Festus Pompeius* saith, that common and base whores, called *Schœnicola*, vsed dawbing of themselves, the with the vilest stufte. *Diogenes* said to one that had annointed his haire, *Cane ne capitis suauis olentia vite maleolentiam adducat*, Beware thy sweet head make not thy life stinke; so may it well be said

*Luert. lib. 6.*

said to those, that buy and borrow their fauour and their colour : beware lest this borrowed grace bring yee not into disgrace both with God and his children, and that the counterletting of forme doe not deforme

*Isaiah. 3. 16* you. Surely the Lord did most terribly threaten the  
*Isaiah 3. 9.* proud and wanton Dames of Israel for their pride,  
*Piscat. in* wantonnesse and vanities. And may it not be said of  
*2. Reg. cap. 9* these painted faces, as the Lord said of that people,  
*vers. 30.* *The shew of their countenance doe witness against them ?*  
*Pet. Mart.* Doubtlesse this kind of fauour finds no fauour, no one  
*in 2. Reg.* word of praise in all the word of God. *In Iesabel, who*  
*9. 30.* *painted her eyes is propounded (saith Piscator) an ensample of*  
*Hieron. in* *a proud woman. Nec bona est ea facies, quae ista querit adiu-*  
*Ier. 4. 80.* *menta. It is no good face (saith Martyr) which seeks these*  
*Sub figurâ* *helpes. Let vs in the meane while, consider the impudencie of*  
*mulieris a-* *a wicked woman, who being in extreame danger, yet shewes no*  
*adultera lo-* *token of repentance, Imo vacat fucô, yea, shee bestowes her*  
*quitur. Cal-* *time in painting of her face. And on the Prophet Ieremie,*  
*uin. in Ier.* *where mention is made of painting the face, or eyes,*  
*4. 30.* *Saint Hierome in his Comments saith, He speaketh vn-*  
*Hieron. in* *der the figure of an adulterous woman. In like manner, Cal-*  
*Exe. 23. 40.* *uin thus writing on the said place, saith, that the Pro-*  
*Omnem a-* *phet hath respect to the furniture of whores, Because*  
*adultera ha-* *the people was like an adulterous woman. And whores*  
*bitum imple-* *(saith he) to intise adulterers, are wont to paint their faces,*  
*sts super eis,* *and by such allurements to entangle and catch men.*  
*Eccl. Mald-* *And where as Ezekiel also doth once make mention of*  
*natus in hunc* *this painting. Saint Hierome (others likewise consen-*  
*locum idem* *ting with him) saith vpon the same place, Thou hast ful-*  
*ait ; Sicut* *filled all the habis of an adulterous woman. This painting*  
*meretrices,* *therefore being no better entertained in the word of*  
*amatori-* *of God, and being (as we haue heard before) a worke*  
*bus suis.* *of Satan, there is no reason at all why Christian wo-*  
*Clem. Alex-* *men should be addicted to it. I would thinke wo-*  
*andr. Pad.* *men should beware of the Serpent (who hath an oare*  
*l. 3. c. 2.* *in this boat, as Clemens sheweth) seeing their mother*

was

was beguiled with him of old, and that they all fare the worse for him still. Neither doe I reade, that euer any graue and discret woman vsed these deceits. Some write of some barbarous people, which delight in painting their skinne. *Saint Hierome* writes, that *Maximilla, Montanus* his Prophanesse, a woman diuell-driven, did vse to paint. And there is also mention, in the Ecclesiasticall historie, made of one *Prisca*, who practised the same arts. *Cæsar* likewise writes, that the Britanes vsed to colour their faces with their Wood: but this was not out of pride, or wantonnesse, but to strike a terror in their enemies, with whom they were to fight. But me thinks *Christians* should not onely bee, but *seeme* so: the children of wisdom should not onely be such, but *seeme* such: they that professie modesty and humilitie, or which haue promised it in their Baptisme, should not onely bee modest and humble, but appaere to be so by their shewes. And to vse the words, I find in *Peter Martyr*: As *Paul* said, *There is a difference betwixt a married woman and a virgin: so may we say, there should bee a difference betweene the handmaidens of Christ, and the handmaidens of the diuell. The handmaids of the diuell, because they are vnchast, doe vse these pictures: wherefore the handmaids of Christ should flie from them, that they might shew themselues to be vnlike to them. In good sooth if Christian women will so colour and paint themselves, I pray you what doth a matrone differ from an harlot? I remember Saint Ambrose saith, that In ipso motu, gestu, incessu tenenda verecundia, modestie is to bee kept euen in the motion, gesture, and gate: and shall it be banished out of the face? Habitus enim mentis in corporis statu cernitur, For (saith he) the condition of the mind is discerned in the state and behauior of the body. Without doubt then a deceitfull and effeminate face, is the ensigne of a deceitfull and effeminate heart. Ne dicatis vos habere animos pudicos, si habeatis oculos impudicos: Say not (saith*

*Cæsar. lib. 5. belli Gallici.*

*Pet. Mart. loc. com. class. 2. c. 11. 1. Cor. 7.*

*Amb. lib. 1. de offic. c. 18. Est etiam in ipso, &c.*

*August. de Christiana fide.*

*Tertul. de  
hab. mulieb.  
cap. 5.  
Quantulum  
&c.*

Some kind  
of painting  
makes the  
looke al-  
waies a-  
like.

*Hieron. ad  
Eur. de vid.  
ser. tom. 1.*

*Quomodo  
flere potest  
pro pecc.*

*Psa. 66. 18.*

*John 9. 31.*

*Caluin. in*

*1. Pet. 3.*

Saint *Austin*) that you haue modest and chaste affecti-  
ons, if ye haue vnchaste and wanton eyes: so I say, say  
not that thou hast the heart of a chaste and humble wo-  
man, if thou hast the face and fauour of a proud dame,  
or wanton minion. And to vse the words of *Tertullian*,  
*How farre from our disciplines and professions, how unworthy*  
*the name of Christian is it, to haue a fained face, to whom all*  
*simplicitie is commended; to lie with the countenance, who may*  
*lie with their tongue; to desire that, which is not granted, who*  
*should abstaine from that, which is not theirs; and to practise*  
*the making of shewes and faces, whose studie is to be chaste and*  
*modest?* These artes make those that vse them, too like  
the diuels, who though they bee Angels of darknesse,  
yet to worke some feate, they will now and then trans-  
forme themselves into Angels of light: they are one  
thing, but to deceiue, they will seeme another. And in  
truth I wonder how they dare pray to God with such  
impure faces? How shall they looke vp to God with a  
face, which he doth not owne? How can they begge  
pardon, when their sinne cleaues vnto their faces, and  
when they are not able for to blush? *How can shee*  
*weepe for her sinnes, saith Saint Hieron, when her teares will*  
*make furrowes in her face? With what confidence doth shee lift*  
*vp her countenance to heauen, which her Maker acknowl-*  
*ges not? Youth is in vaine pretended, and girls by age alleaged*  
*for excuse: What hope is there that God will heare,*  
*whilest her hart is set on vanitie and pride, on wanton-*  
*nesse and deceit. Dauid saith, If I regard iniquitie in mine*  
*heart, the Lord wil not heare me: We know (saith one in the*  
*Gospell) God heareth not sinners: but if any man be a wor-*  
*shipper of God and doth his will, him he heareth. Doubtlesse*  
*these curiosities are not things indifferent, as some*  
*imagine them to bee. It is well said by Caluin some-*  
*where, Too much finenesse and superfluous brightnesse, and*  
*finally, all excesse ariseth out of the corruption of the heart.*  
*Moreover, ambition, pride, luxurie, afflictation, and such like,*

are

are not (saith he) *res media*, things indifferent. But what need I throw water into the sea, or set vpa candle in the Sunne? But by the doctrine and iudgement of Saint Paul, as is obserued by Peter Martyr, men must beware not onely of euill, but abstaine from all appearance of euill. *In facis autem aded perspicua est malispecies, vinegar non possit.* But in these painting practises, the shew of euill is so perspicuous, as it cannot be denied. Truly (saith he) in Gods Booke, this painting (*stibium*) is neuer taken in good part. And the greater the persons be, that vse these arts, the worse it is. For, *Omne animi vitium tanto conspectius in se crimen habet, quanto maior, qui peccat habetur.* The greater the man is, that sinnes, the greater is his sinne. It is more scandalous and hurtfull. And the more, that any man hath receiued of God, the more he owes vnto God. The higher a man is, the more humble hee should bee. The greater hee is, the better hee should bee. When high trees and steeple fall, there is much looking. And be men neuer so higher, yet there is one high, before whom, and vnder whom they must humble themselues, and bewaile their pride and vanities, or else they must not looke to bee exalted of him. And if these borrowed faces, and painted locks bee ridiculous and odious in a woman, that is poore and base, as in a *Küchin-wench*, or such like, how much more discommendable is it in such, as God hath aduanced? What poore thanks doe they pay him for those benefits of wealth and greatnesse, which without their merit, he hath conferred and cast vpon them? Euen a little staine is noted in fine Lawne, a little blot or blurre is discerned in white paper. Honourable and rich persons stand as vpon hilles; all mens eies are on them: they should be patterns of pietie, ensamples of vertue. For by their examples, they doe either much good, or much hurt. If it would please them to consider what the Apostle saith vnto the Corinthians, I am

1. Thes. 5. 22  
Pet. Mart.  
loc. com.  
clas. 2. c. 11.

Iuuenal.

Iam. 4. &  
1. Pet. 5. &  
Luke 18.

perswaded they would not meddle with these vanities. Reade and weigh what is said in 1. Cor. 7. 29. 30. 31. Surely they that abuse the world, that abuse their greatnesse, that abuse their wealth and wit, they lose a blessing of the world, of their greatnesse, wealth and wit. These things are theirs, whilest well vsed: but being abused, they are not theirs, but their enemies rather: they make not for them, but against them. Oh, how happy had it bin for them, if they had not known what wit, what wealth, what the world, what greatnesse meant! A man must be poore in riches, little in greatnesse, humble in honour, vertuous in beautie, meeke in authority, modest and not selfe-conceited in all his ornaments; else all is nothing, and he is nothing, or a certaine *Some-thing*, worse then *nothing*. Thinke wee not that all *Christian* women, how great soeuer, are bound to those two speeches of their Apostle Saint Paul?

1. Cor. 10.

31, 32.

*Whatsoeuer yee doe, doe all to the glorie of God. And againe: Giue none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God. But doe they paint their faces, or die their haire to the glory of God? Is God honoured by these exercises, or disgraced rather, as wee haue seene before? Saint Cyprian saith, *Famina manus Deo**

*Cypr. lib. de  
bab. Virg.*

*inferunt, &c. Women lay hands on God, when they seeke (by such counterfet deuises) to reforme and transfigure that, which he hath formed: Nescientes quòd opus Dei est omne, quod nascitur, Diaboli quòdcumque mutatur: None knowing that that is Gods worke, which is borne, and the diuels, whatsoeuer is changed. And doe they thinke, that this their painting is offensive vnto none. Some they displease and grieue: others they poison by this ill ensample, which is as a match to giue fire to them that are as capable of it, as tinder, flax, or gun-powder: and besides, they giue the enemy occasion to disgrace the Church, and that Gospell of Iesus, which wee profess, and boast of. Let vs all therefore remember that golden*



den rule, which the Apostle there doth giue vs, *Which* (as Hemmingius speaketh) *Whoſoener doth willingly and willingly violate, he without doubt diſhonourath God, and is made guiltie of eternall anger, untill he ſhall repent.* But if the reſpect of men cannot preuaile, whoſe eyes are offended with ſuch vanities, yet let the reuerence of Gods holy Angels, that tend vpon you, diſſwade you from them. For they cannot but be offended, as oft as they ſhal ſee men peruert nature it ſelfe, and the order that God hath appointed; and contumaciouſly to tread it vnder foot. And is not this the Ordinance of God, that euery man ſhould appeare in his owne likenes, euery woman be ſeene in her owne face? Is not this an inuerſion of nature, to diſſemble and hide the naturall viſage with an artificiall, and to offer one for another? Now ſhall we offend our good Angels, our keepers, our protectors, who can as ill endure a painted face, and counterſeit haire, as any man can endure a ſluriſh face, or nittie locks? And why ſhould a man be ſo ſond on beautie? *Amplafatis fouma pudicitia:* Modeltie is ſufficient beautie. Truly vertue is the beſt beautie, which is indeed ſo beautiful and bright, that were it to be ſeene with eies, it would draw and hold all mens eyes vnto it. A vertuous woman needs no borrowed, no bought complexion, none of theſe poyſons; for ſo Viſtar calls them, when he ſaith, *Quid agunt in corpore caſto ceruſſa, & minium, centumque venena colorum?* What doe this white and red paint, and an hundred other poſſons of colours in an honeſt body? the time, labor and coſt, which thou waſteſt on theſe ſuperfluities, beſtow and ſpend in getting, keeping, and exerciſing vertue, which is euen beauties beautie: which (as Saint Ambroſe ſpeaketh) *no age ſhall extinguiſh, no death can take away, no ſickeſſe can corrupt.* But this borrowed beauty is a vaniſhing beauty, or beautifull vanity; a little wet, a little ſweet, a little breath will marre it. Perhaps thou

Hemmingius  
1. Co. 10. 31

Bullinger. in  
1. Cor. 11.

Propertius.

Viſtar ad  
Salmonem,

Ambroſe de  
Virgin. l. 1.

Aug. ep. 73.  
ad Possid.  
Venus ornatus  
Christianorum, &c.  
Stob. Ser. 72  
Stob. 16.  
Nazianz.  
cont. mul.  
Immodicè  
comptas.

1. Tim. 2.  
2. Pet. 3.

Theophylact.  
In ep. 1. ad  
Tim. cap. 2.

wilt say, it is an ornament. An ornament? A torment it is, saith the said Father: *The true ornaments of Christians (saith Saint Austin) are not only no counterfeits of lying painting, no nor so much as the pompe of gold or garments, but good manners. An ornament (saith Crates) is that, which doth adorne: and that adorneth, which makes a woman more honest: (Tale verò praeferat, non coctus) but painting (either of face or haire) performs not this: but those things, which shew grauitie, moderation, and shamefastnesse. Democritus likewise said, that sparingnesse of speech adorned a woman, and that the paritie euen of an ornament is an ornament to her. I may not omit what Saint Gregorie Nazianzene hath written of the true ornaments of women, where hee saith: *Anthos hem esti, &c.* There is (saith he) one flower to be loved of women, a good red, which is shamefastnesse. This our Painter painteth. *We will give thee, if thou desirest, a second: thou maiest draw a palenes vnto thy beantie, spent with the labours of Christ, with prayers, vigiles, and restlesse night and day. These are the medicines both of unmarried and married people. Ho tropos esti gun, &c.* To tarry much at home, to conserue of Gods word, to set the maides their tasks, to bee delighted onely in their husband, to bind up their lips, and not to stirre forth a doores, these manners are precious things for women. So the prime of the Apostles, Paul and Peter, hauing shewne their dislike of some things, which by some foolish women are made euen idols of, shew that the true ornaments of Christian women, young and old, high and low, are shamefastnesse, modestie, and good works, together with the incorruption of a meeke and quiet spirit, which is of great account with God. On the contrarie, painting of the face, colouring of the browes, litting of the haire, and such superfluous curiosities, are abominations in his eyes. But thou wilt say, that the Apostle forbids not painting of the cheekes or haire. It is true by name he doth not: but in effect he doth; and as Theophylactus speaketh, *If the Apostle for-**

bud



bid those things that belong to wealth, then much more those things, which with a certaine vnnecessarie care and study, are composed onely for vaine trimming, as the dawbing of the cheekes and face, and some ointments put to the eyes to make them beautifull, and the rest of this rabble. But tell me one thing; for food and raiment, for strength and health, for naturall fauour, forme and beautie, a man is bound to praise the Lord, and a good man will not forget to doe it: hut dare any wanton thanke God for her coloured haire, her borrowed beautie, her artificiall facing (I remember Saint Paul saith, *In every thing giue thanks*. Now I demand of thee, If thou wilt giue thanks in this thing (I demand againe, Why wilt thou liue in that state, in which thou wouldest not die? Surely they forget death and those daies of darknes, that are dead alieue in these toyes and vanities. A serious and sad remembrance of death and of the iudgement, wherein every one must receiue of the Lord according to that, he hath done in his body, whether it be good or euill, would deterre and keepe vs from these abuses, and vaine expense of time (which is not ours, if we doe abuse it) and would make vs thinke of better things, then these. It is worth the noting, which *Isidorus Clarus* a most eloquent Preacher, as *Stapleton* calles him, saith in this argument; *If some man* (saith he) *should promise a woman, that, if she would leaue of her painting and bodily brauerie for a yeece, shee should appeare for an hundred yeeres after the most beautifull of all women, that euer should be, without doubt shee would most willingly accept the condition. Againe, if it should be told her that she hath leaue for one yeeres space to all kinds of painting and colouring, and all manner of ornaments, but with that condition, that she should bee the ugliest of all women all her life long after: there is no question, but that shee would refuse the offer of that yeeres brauerie, for feare of ensuing deformitie. But all these things shall come to passe, and those things, which are of so much the more*

moment,

1. The. 5. 18

2. Cor. 5.

*Isid. Clar.*  
 l. 1. orat. 53.  
 Si quis mulieris cupiam pollicetur,  
 &c.

moment, by how much eternitie surpasseth a little time, and yet so sluggish are they in a matter of so great importance. For it shall come to passe, that those women, which in this life haue lined modestly, and without paintings, and alle ornaments, shall haue bodies bright as the Sunne, and that for euer: but such as would needs appeare conspicuous and beautifull (by borrowed brauerie) here, shall possesse eternall deformitie with the Diuell and his Angels. Caluin writing on these words of Hoseah, *Tollas fortationes suas a facie suas*: that is, *Let her take away her whoredomes from her face, and her adulteries from betwene her breasts*, saith, *What meaneth this? for women play not the whores with their face, nor breasts. It is well knowne (saith he) that the Prophet alludes to the dressing of harlots: because Whores, that they may allure men, dres themselves up more costly, and paint their faces curiously, and garnish their breasts. Immodesty therefore is seene as well in the face, as in the breasts. Tremelius also and Iunius commenting vpon the said Scripture, vnderstand thereby in like manner, *Adulterinos fucos*, paintings, and such counterfeited deuises, by the which, (as one hath wel obserued) a woman doth not become more beautifull, sed potius naturalis pulchritudinis aliquid subtrahit, but rather takes away somewhat from naturall fauour.*

Master Tho. Hudson writing of a Painted woman, saith accordingly,

*She surely keepe her fault of sex and nation,*

*And best alloweth still the last translation.*

*Much good time lost, she rests her faces dexters*

*For she as made it worse, striving to make it better.*

Ho'med in his description of Scotland, tells, how the Picts vsed to paint ouer their bodies: and some write, that Medea a notable Sorceresse deuised these arts: and sure it is, that the Heathen and Infidels did first and most vsurp them: seeing therefore we haue cast off their Barbarisme & Infidelity, let vs also lay aside their other vanities and adulterous deuises. But if for very shame,

Hosea 2.

Vid. Dictionar. Pauper.  
a Pet. Rodol.  
editum. p. 76

1. Cor. 6. 19.

shame, let not these heathenish images be brought into the houses of God. They doe ill become the bodies of Saints, which are the Temples of the holy Ghost, but the Congregation of Saints worse, who are assembled in Gods house, not to shew vanitie, but to learne humilitie; not to draw down wanton eyes to themselves, but to lift vp their eyes and harts vnto God; not to deale with vain and idle people, but with Iesus Christ, whose holy eyes are offended with such sights. Master Barnabee Rich his complaint may heere not vnfitly bee inserted, who thus somewhere writeth: *You shall see (saith he) some women go so attired to the Church, that I am ashamed to tell it aloud. they are so bepainted, so beperriwigd, so bepowdered, so beperfumed, so be starched, so belaced, so be imbrodered, that I cannot tel what mental vertue they may haue, that they doe keepe inwardly to themselves; but I am sure to the outward seew, it is a hard matter in the Church it selfe to distinguish betweene a good woman and a bad. I would to God our painters would consider what Saint Ierome writes (as Eustoch. Epitaph. Paula. ep. 27.) of Paula, who when he prayed her to spare her cies for the reading of the Gospell, which shee marr'd with weeping for her finnes, returned this answere to the holy Father: Turpanda est facies, quam contra Dei praeceptum purpurisso, & cerussa, & stibio saepe depinxi: That face is to be souled, which I haue often painted against Gods commandement. I must assault my body, which I haue pampered with many pleasures: long laughing must bee recompensed with continuall weeping.*

I will end this present Treatise with the words of that golden-mouthed Teacher of the Greek Church, I meane Saint Chrysostome, who writeth much about this argument I haue in hand. His words, as many as concerne our purpose, I will turne as faithfully as I can, which yet by turning will loose some grace, as wine being turned out of one vessell into another. *Thou hast*

Chrysost. 2  
hom. 31. in  
Mat. p. 28  
Uxorem ha-  
bes ornatum  
corporis, &c.  
Chrysostome  
excuseth  
his speech  
against  
women.  
Greater  
faults in  
men com-  
monly,  
then in wo-  
men.  
How the  
husband is  
to redresse  
his wife.  
Painting of  
the face is  
an euil bra-  
uerie.  
The hus-  
band shold  
shew his  
delike of  
this pain-  
ting.

A painted  
face dis-  
pleaseth  
good men.

(saith he) a wife too much louing the brauerie of the bodie,  
painted, wantonizing dally in delights, giuen to dabling. For  
though al these things cannot befall one woman, yet in our speech  
we will saie, that they haue all met together. But thou wilt  
say, Why was it your pleasure to speake of women rather, then  
of men? Doublesse there are more corrupter, then such a wo-  
man. But because gouernment is granted onto men by nature,  
therefore we haue described a woman & not because moe faults  
may be found in women, then in men. For you shall often finde  
among men many, which women neuer, or but very sildome doe  
commit; as are murder, the euersion of sepulchres, and unpro-  
fitable fighting with wilde beasts, and the like. Doe not there-  
fore thinke that we doe these things in contempt of the sex (let  
this be farre from me) but because it is now more commodious  
to make our description after this manner. Be it therefore,  
there is such a woman, as we haue described, and her husband  
would reforme her by al his care and industry. By what means  
then shall he effect it? Namely, if he doe not command all things  
to her at once, but the more easie things, and those things first,  
which she doth seeme to care lesse for. For if thou wouldst mend  
all at first, thou shalt do nothing. Thou shalt not therefore bie  
and bie deprive her of her golden ornaments. Let her haue  
them a time, and vse them. For that seemes to be a lesser euill,  
then a painted and counterfeited face. First therefore take away  
her painting, and do not that with terror and threats, but with  
a gentle and sweet perswasion. Let her euer and anon heare  
thee say, that the painted faces of women doe displease thee, and  
that they cause such a loathing in thee, that thou canst not indure  
them. Allegae also the indgement of others, that are of thy  
mind: and tell her that that geare vses to marre them, that  
are comely without it, that by this meanes thou mightest weede  
this euill out of her. In the meane while as yet speake not a  
word of bell, or heauen: but make her beleeme that it will glad  
thine heart to see her with such a face, as God hath made; but  
that a face corrupted and altered from it nature, and filled  
with artificiall reds and whites, is commonly disliked amongst  
good

good men, after thou hast wrought her with these words, then speake to her also of hell and heauen. Be not slacke to discourse of these things, not once, but againe, and againe; not spie of lullie or in anger, but with loue and pleasantnesse; sometimes speaking faire, and sometimes turning away thine eyes with dislike, and sometimes againe making much of her. Dost thou not see that painters, when they goe about to make a faire picture, doe now apply these colours, and then others, wiping out the former? Be not thou more unskilfull then painters. They being to paint the soape of the bodie on tables, do vse so great paines and care; and is it not meet that wee should trie all conclusions, vse all meanes, when we desire to make saules better? Si paulatim sic animum vxoris tuæ formaueris, &c. If by degrees thou shalt thus reforme thy wiues mind, thou shalt be the best painter, a faithfull seruant, an honest husbandman. With these also, make often mention of illustrious women, which either haue excelled foruantie, or which haue not been so faire, as of Sarah, Rebecca, and the like. All which it is certaine haue condemned such vanitie, which may appeare, in that Leah, the wife of the Patriarch Iacob, though she was not faire, nor so well loued of her husband. And besides bred among the Gentiles, did yet deniue no such trickes, nor altered her naturall complexion, but constantly kept the lineaments of nature uncorrupted. And wilt thou, whose head is Christ, who art a beleener, wilt thou allow of the inuentions of Satan? wilt thou not remember that water, that was sprinkled vpon thy face, nor the Sacrament, which beautified thy lips, nor the blood, which made red thy tongue? All which things if thou wouldest keepe in memorie, though thou louedst brauerie very well, thou wouldest not dare, thou couldst not endure to put any powder, or paint vpon thy face. Remember that thou art made fit for Christ, and thou wilt abominate this deformitie. For he ioyes not in these colours, but requireth a more noble branch, to wit,

Husbands should vse all good meanes to reforme their wiues.

How an husband may proue a very good picture.

Holy ancient women vsed not to paint themselves.

Tho they were not faire, yet they did not paint their faces.

Painting of the face an inuention

of Satan. Helpe against these vanities. Painting is deformitie. Christ delightes not in painted faces.

*Psal. 45. 11.*  
Painting a  
superfluity.

A Simile  
shewing  
this pain-  
ting to be a  
wrong to  
God.  
Painters  
neglect  
their  
soules.

It fallies out  
otherwise  
with these  
painters,  
then they  
thinke.  
Painting  
marres the  
colour.  
\* It may  
better tran-  
slate it, be  
ashamed:  
for a pain-  
ted face can  
not blush.  
lousie.

of the soule, which also he loveth greatly, and which is to bee greatly esteemed; as the Prophet sheweth, where he saith, and the King shall greatly desire thy beautie. Let vs not therefore put any idle and superfluous thing upon vs. For there is nothing wanting unto any of the workes of God, neither is there ought, which needes thy mending. No man presumeth to put any thing to the image, which is made according to the similitude of a King: and if hee shall presume, yet hee shall not scape unpunished. Thou addest therefore nothing to the workmanship of men; and dost thou strive to amend that, which God hath wrought? Neither dost thou thinke of hell-fire, nor fearest the desolation of thy soule, which then lies altogether neglected, when thou settest all thy minde, care and studie on thy bodie. Why say I the soule is neglected, seeing that it fallies out otherwise with the bodie, then thou wishest. Which hence appeareth. Because whereas thou studiest by this thing to seeme faire, in truth with this thou appearest deformed: by this thou thinkest to please thy husband, which in truth causeth him no little sorrow: neither doth hee onely, but others also blame thee. Wouldest thou seeme a young woman? But that artifice doth bring an oldnesse. Through this thou imaginest, that thou mayest glorie, as being faire: but it workes thee no small disgrace. Thou maist \* blush, when thou seest not onely thine equals and friends, but thy maides and servants, that are prouie to it, and much more, when thou seest thy selfe in a g'asse. But why doe I heape vp so many of these things, passing by those greater things? To wit, that thou offendeest God, overthrowest modestie, kindest the flame of ieaousie, and imitatest prostituted harlots. All

Painting an offence of God. The Bellowes of iea-  
The imitation of whores.

which considering, contemne these diuells dressings, and vn-  
profitable arts, and leauing this beautie, indeed deformati-  
ue, get yee that beautie in your hearts, which the Angels  
desire, which God doth loue, which pleaseth your husbands,  
that hauing liued here honourable, yee may also obtaine fu-  
ture glorie. Vnto the which I would we might come  
by the grace and mercie of our Lord Iesus  
Christ. Amen. Thus saith  
Chrysostome.

Trin-vni Deo Gloria.

F 3

AN





## AN APPENDIX.

**A**LL painting or colouring of the face is not of one kind, nor by one meane. The more artificiall and sumptuous is by tincture, the skinne being died and stained with artificiall colours. This the wealthier sort performe by the helpe of pearle. Were it not much better to bestow this cost on the poore, which are creatures and images of God, then on such idle images and workes of their owne creation? O what thankfulnessse doe they shew vnto him, that mispend his gifts on things, he skornes to looke on! *Vt quid die ligis vanitatem, & queris mandatum?* Why loue they vanitie, and seeke after lies? for a painted face is a vanitie, and very lie.

It is a point of pride to desire by false deuises, to be reputed of others more excellent, then one is indeed. They therefore that paint or die their faces (as the manner is) are not able to cleare themselves of pride, and the practise of it, which is a thing most odious to God and man.

Pride may shew it selfe in rich apparell, but it doth singularly appeare in a painted face; because they that paint, would haue that, which is artificiall and borrowed, taken to be naturall and proper.

A painted face is a *superfluous face*: it were well, if the world were well rid of all such superfluous creatures. I cannot thinke that God, who is the Lord of our time, doth allow vs to spend one houre of all our time

time on such a vanitie. And if he allow it not, we steale it, if we take it.

This art is often vsed vpon Sunday, which is the Lords day: and so by this meanes that holy day is profaned, and God dishonoured.

They that practise these arts, doe often heare them reprooued by the Ministers of Christ, who haue authoritie ouer them in the Lord, neither can they (I thinke) be ignorant how the Fathers and Doctors of the Church haue writ against these vanities. Now what is this but grosse irreuerence, and disobedience, when women, and wanton waggies resist and contemne their iudgement and monitions; or else, to make themselues wiser then their masters, and to bee wise in their owne eies, as if forsooth they knew better what were good, and what were euill, what became, and what mis-became Christian men and women, then the Church or the most holy and learned Pastors and Teachers, Priests and Bishops, that haue been; and are therein? But, *Woe vnto those, that are wise in their owne eyes, and prudent in their owne sight.* Heb. 13. 17.

They that paint or die their haire and faces, their necke and breasts, doe either iudge they do well, and sinne not; or else they know they doe euill, and yet do it, being transported by the corruption of their willes and affections; or otherwise they doe well, and sinne not; or otherwise they doe it out of ignorance, not knowing that they doe euill. For the first, if they think and deeme it good, and not euill to vse these arts, as the fashion is, they receiue an errour, or false ground into their mindes. And how shall they repent of that, which they thinke is lawfull? How will they beg pardon of that, wherein they glorie, and which they think is good and not euill? And if they shal iudge that good, which indeed is euill, how shall they not also speake good of euill? And how are they safe then (specially if

*Isaiah 5. 21.*

if they shall despise instruction) seeing the Lord denounceth, *Woe unto those, that speake good of euill, and euill of good, which put darknesse for light, and light for darknesse?* Now without all question the grounds of this colouring are pride, or wantonnesse, or deceit, or something that is sinfull. And that, that is of the flesh, is flesh.

For the second, if they know they doe ill to paint, and yet vse it, the greater is their sinne; if they know they doe well not to paint, why then doe they not forbear? *To him that knoweth to doe good, and doth it not, to him it is sinne,* saith *S. Iames*. He that sinnes wittingly, sinnes more willingly, and therefore sinnes more heinously: and (as *Saint Austen* speaketh) *The precept is violated with so much the more iniustice, by how much the more easily it might haue been obserued.* But he that knowes his dutie, may more easily doe it, then he that knowes it not. And if he know it, and addresse not himselfe to doe it, he shall be beaten with many stripes.

*Iames 4. 17*

*Aug. lib. 14. de ciuit. dei c. 12.*

*Luke 12. 47*

For the third, if they vse these arts, as not knowing that they doe euill, they are not yet wholly excused. For euen this ignorance is a sinne, and deserueth punishment in it selfe. But what if it be wilfull and affected ignorance? Haue they not heard? Haue they no means of knowing it to be a sinne? So they not consider, that the wisest and holiest of either sex conternne and condemne such vanities? Or are they not able to find out the reasons, why they doe vse them? See they not that pride, yaine glorie, aduiterous affections, and such like, are the very motiues, that make them vse them? Affected ignorance of that, which a man ought to know, is a two fold euill; one, that it is ignorance; the other, that it is affected. And the simple and vnaffected ignorance of such things bee not so grievous, yet in one respect it is more dangerous then when one sins of knowledge. For he that sinnes of ignorance, is farther

ther of his repentance, then he that sins of knowledge. For he that knowes his dutie, may more easily repent and lesue it, then either he that doth euill, and knowes not that he doth euill, or then he also that thinkes hee doth good, when he doth an euill, and so is so far from repenting of it, that he rather glories in it.

They that vse these arts, doe iudge it better, safer, and more laudable, either not to paint and die themselves, or to paint and die themselves. If they hold the former, why cleaue they to the practise of such arts? Why chuse they not the better? If they maintaine the latter, why are they loth to depart out of the world in that kind of brauery? Why doe they not condemne those, that altogether abstaine from such arts? Or what be their reasons of their opinion? For my part, I thinke none to be so grosse, as to thinke it better, or so good.

There are some, whose leaders seeme greatly to respect the ancient Fathers and Doctors of the Church, and the Constitutions called Apostolicall: but the Fathers, as may appeare by their writings, quoted in this Treatise, are altogether set against these arts and actions: and amongst those Canons, this rule is giuen, *Noli depingere os tuum, quod fecit Deus*, that is, *Do not paint thy face, which God hath made*. Why then should any that profess themselves the Disciples of such their guides, as magnifie these Ancients, giue themselves to such forbidden practises? But it is to be noted, that though among women, and men too, of sundrie opinions in matters of religion, there are many differences and much discord, yet in the practise of pride and vanitie, there is great consent and concord. The diuell is a most politicke and pestilent enemy of man: Hee cares not much, tho the manners of a man be good, if his faith be nought; nor though his faith bee good, if his manners be wicked. And he knowes, that as pride

*Clem. con-  
stit. Apostol.  
l. 1. c. 9.*

*Eras. Apot.  
Variè mixt.  
lib. 6.*

*Vid. Galen.  
in exhortati-  
one ad bonas  
artes.*

shut him out of heauen, so pride likewise will shut men vp in hell. *Erasmus* telles a prittie tale of a company of gallants, that were met at a banquet, al of them hauing their faces painted, vnlesse one *Phryne*, the fairest of the. It was thus; Their maner was at their feasts to make certaine sports or iests, and that whatsoeuer any of them began to doe, the rest must all of them follow. Now *Phryne* washt her face in a basin of water: and because her natural beauty was good, and her yeres fresh and flourishing, she lookt nothing the worser, but the better rather for it: whereas the rest doing the like, because they were al painted, they were al disgraced. But (they say) some are now adaies both more cunning & more costly, then that their art should be washt away with a little water. This is to trifle away and deuoure time, not to redeeme it. This is not to buy time, but to sell it for nought. This art is worse then ignorance: this curiosity is more to be blamed, then carelesnes. And of them that vse it, it may be said, *They loue the praise of men more, then the promise of God*, who delights in plainnesse, not in deceitfulness; in verity, not in hypocrisie. The eie of purity and iustice cannot abide falshood and counterfeiting, as not counterfet money, counterfet men, counterfet friends, counterfet wares, counterfet zeale, counterfet deuotion, so not counterfet greatnes, counterfet wealth, counterfet beautie. I would faine know what a man would haue counterfet, or what counterfet and base thing, hee would haue put vpon him, as true, naturall and proper. A friend, a wife, a child, a father, an horse or dog, fire, water, mear, mony? What, nothing, nothing? Why the beautie? would any be deceiued with art in stead of nature? No. why then shold any deceiue another, if he wold not be deceiued by another? Or why shold any study to get the praise of another by that, for the which, if hee did espie it, he would not bestow his praise vpon another? And how ill is a man behol-

holding to himselfe, when hee takes paines, and is at  
 cost to bring an ill name vpon himselfe? For were he  
 not vaine and deceitful within, he would not expresse  
 and shew it without. And he that is false and deceitfull  
 in trifles, how can he bee trusted in matters of greater  
 importance? But it is not enough for these dyars and  
 painters to do euil, but they will also defend it, and to  
 this purpose they bring the Psalmist vpon the stage, as  
 if he taught or allowed these arts. But wheras the Psal-  
 mist saith, that God gaue men oyle to make the face  
 shine, without doubt he meant it not by tincture or dy-  
 ing (for we may not make the holy Ghost to war with  
 himselfe) but some other way. For oyle is wholesome  
 to eate, it cheereeth the hart, & a chearefull hart causeth  
 a cheareful countenance. Besides, oyle is vsed for lights  
 or lampes, which illuminate the eies, and so some ex-  
 pound it. And again, if the face be rubbed or annointed  
 with it, it helpeth the natural color, because it heateth  
 and cheereth the blood. *Euseb.* saith, that oyle is *phai-*  
*dropion*, making the face of those that are annointed  
 with it, *diasthête, côi lamprân*, bright & shining. *With the*  
 anointing of oyle, wherewith the men of old time annointed their  
 heads (saith *Ianssonius*) they did procure vnto themselves, and  
 demonstrate gladnes of mind: wherefore also the Lord, as wis-  
 nisseth *Ambrose*, inuining those that fast, to a cheerefullnesse of  
 spirit, saith, Anoint thine head with oyle. *Wholphius* likewise  
 saith, it is the nature of oyle to warme the body, and to defend it  
 against colds, & to refresh the members. *Aufcul.* writeth, that  
 oyle was given to make the body bright and cheerefull, the vse  
 wherof was fitter for hot countries, then cold: & that God pre-  
 pared the mitigation of oyle against the outward labefaction  
 of the body: by the vse wherof not only the clearenes of the skin  
 might be preserved or repaired, but also other hurts and annoi-  
 ances cured. *Bellar.* thus also writeth, That he might cheere  
 vp the face with oyle, i. that mā might make his face cheerefull  
 with oile brought forth by thee: for he gaue wine to cheer vp the

*Euseb. lib. 4.*

demonstrat.

Euangel.

*Iacob. Ianso-*nius, in *Psal.*

103. 17.

*Amb. de E-*

lia, &amp; inis.

cap. 10.

*Mat. 6. 17.**Iohan. Wols.*in *Psal. 104.*

15. hom. 34.

*Muscul. in**Psal. 104. 15**Bellar. in*hearts *Psal. 103. 17.*

heart: and he also gave oyle, either to annoint and cleare the face, or else to ease, as Theodoretus teacheth, so wit, that being mingled among hearbes and pulse, it might make the meat more pleasing, and that man might make his face cheerefull in casting of that meate; or that God might make the face of man cheerefull with oyle, whilst he begetteth him meate seasoned with oyle. For the face appeares to be cleare, when a man is nourished with those things, that haue a good relish in favour.

*Pet. Lumb.*

*in P<sup>sa</sup>. 103*

*17.*

*Mol. in*

*P<sup>sa</sup>. 104. 15*

*Lombard* according to *S. Austin* expounds it thus: *That man might exultate, that is, be cheere vp; his face, that is, his minde; with oyle, that is, with some grace of the holy Spirit, by which he is made to be gracious with others.* *Mollerus*, and diuers others also not altogether disliking, maketh the words to sound thus, *And mine, that maketh glad the heart of man, and his face to shine more then oyle.* But what-

*Chrys. hom.*

*31. in Mat.*

\*The horne of Stibium, sometimes said to a certaine youth too curiously drest, which is a blacke and fuliginous medicine of the eies.

*Pined. in)*

*Iob 42.*

*Morlinus,*

*Mercer. &*

*Piscator* on

this place

of *Iob.*

*Abr. Sculre-*

*in. in cap. 3.*

*& 4. Iesai*

*p. 68. 69.*

They are ill beholding to their wits, that would maintaine this kind of tincture lawfull, because one of *Iob's* faire daughters was called *Keren-happuk*, \* *Comm-stibij*: whereby was signified, not that she was painted (for her naturall beautie was so perfect, that shee needed not): but that she had, as *Pineda* with others noteth, not onely very faire eyes, but whatsoever also other women are wont to procure vnto themselves by painting and medicines: who also sheweth, it is not the least praise of women, or commendation of their beautie, that they vse not such artificiall trimming of their bodies. Where the Hebrew in the 3. of *Esay* hath *wandering, or rolling eyes*, a man both learned, and godly, saith



saith, that the Germane Interpreter hath *Facie cernissimā*, a painted face, to upbraid women with their painting or dyeing, wherewith they counterfeite rednesse of their cheekes and lips, endeavouring to the continuall of God their maker, to be fawor them they were borne. But they will thus pleade, saith he, *What emillie is it if by these arts I shall intice an husband to like me?* To whom hee answereth two things. First: *Non pellicies nisi stolidum et vacuam; Tibi stultia allere nonne, but a foole and dizzard.* For what wise man will be wooed or wonne by pictures? Who that rightly feareth God, and is not miserably transported by a spirituall furie, will bestow his affection vpon the deuise of a foolishe woman; which belongs indeed to the worke of the most wise Creator? But natieue beautie is his worke: but a scitious and adulterine is her owne, or his rather, that taught her first to sinne. Ouid speaking of *Lucretia* saith, *That forma and beautie pleaseth, which is made by no art*; it is indeed pleasing both to God and man. Artificiall fauour and beautie becomes only artificiall creatures, as statues, images, & the like

*Scultet. vbi supra. Ans. 1. Ouid. 2.*

*Fast. Forma placet, &c.*

But if the heart were well fitted, as it is indeed seeme to God, who doth search the heart, and trie the reins, I feare it will be found, that our married Listers lie and paint themselves to content themselves, their *Flesh*, being discontented with that, they haue, and are. *Non enim contenta decore ingenio memitur femina formam*, saith *Prudentius*: that is, they counterfeite beautie by their their arts, because thy are not content with their own beautie, which they haue by nature. Now this sollicitude (and vnquietnesse) about beautie is an argument (saith Saint Cyprian) of an ill mind, and of deformitie. She is alway miserable, that pleases not her selfe, as she is. Why is the colour of the haire changed? What means this suffusion of her eies? Wherefore is the face by art altered into another forme? And after al this, why doth she consult with her looking glasse, but because she is afraid, lest she should be she, which she is indeed?

*Ier. 17. 10. Pruden. in Hamarügen.*

*Cyp. de Be- no Pudicitie.*

Ans. 2.  
Sculr. ib.

But be it, saith the said learned Writer; thou maieſt allure and draw on another, that is no foole, into the net: but when he shall see himselfe deceiued, and that there is nothing but a faire counterfet out-side (*non sunt premium iurgia feret, &c?*) shall not thy painting and lifesting be rewarded with chiding and unkindnesse? Assuredly the gaines, that such deceiuers get, being once discovered, (and lies it not long) they may put in their eyes, and see neuer a whit lesse.

But howsoeuer some may pretend they vse these arts to get them husbands, with whom they meane to liue honestly in lawful wedlock, as they would make vs beleue (tho not the least euill should bee done that the greatest good might come thereof) yet are there a number, whom the earth is weary any longer to beare, which vse these arts of purpose to win men to commit folly with them for lust, or lucre sake: whom wee may rightly call the *Diuils Faire-ones*, to whom belongeth the blacknesse of darknes for euer, which in this estate they cannot possibly escape. Either they must repent, and burne these bellows of concupiscence, and cast away these matches of carnalitie, these instruments of lust and vanitie, or themselues must burne for euer in that lake, that burneth with fire and brimstone, being vtterly cast out of the sight of God, and for euer.

And all ye that are the daughters of God, and handmaidens of your Lord and Saviour, that true-virgin-man, and eternal God, Christ *Iesus*, please your Father, doe his will, and not the diuels: and follow your Lord, who hath gone before you in humilitie, modestie, chastity and all godly simplicitie. Haue before your eyes his blessed mother, and a certaine conuert of her sex, and name and time: and think on *Sarah*, the mother of faithful women: who serued God their Father in al sinceritie, wore their owne haire, appeared both at home and abroad in their owne colours, and abhorred all these immodest, wanton, proud and vaine deceits, the

ventions of idle braines, and exercises of idle people, that are neuer lesse idle, then when they bee most idle. Reade, and reade againe the sayings of *Bathsabab*, and the exhortations of *Saint Paul*, & *Saint Peter*. And for euer remember what was threatned to the proud wantons of your sex in *Israel* by the Lord himselfe in *Esay*. On which a certaine learned Germane Doctor, sometime principall Professor of Theology in the Vniuersitie of *Wuttenberg*, commenting thus writeth, *Obseruent hic mulieres, &c.* Let women here learne not to pranke it with their haire and painted face, and allure men vnto lust. And let them haue in their sight the painted face of *Iezabel*, and her head curiously and immodestly dressed, the which *dogges* did deuoure. Remember ye not, that are married, how he, that married you to your husbands, in the day and houre of your marriage prayed vnto God for you in the prayers of the Church, vnto which yee said, *Amen*, that ye might be followers of godly & holy matrons? who (I am sure) all vnto one detest and despise these arts & actions, as abominations, as vnbecoming women professing sinceritie and godly purenesse; and becoming onely light-skirts, and idle women that delight in nothing more then pride, and pranking and pleasing of their flesh. Now what ye praied for then, labour to performe alwaies after. Ye pray but ill, except ye be carefull to practise well. Desires are not respected, when deeds are altogether neglected. Men and women too, will keepe state, and stand vpon their points; why then should Christian men & women neglect their state, and admit of things, that misbecome their calling? But as *S. Ierome* saith, *Nec affectata sordes, nec exquisita munditia conueniunt Christiano*, i. Neither affected stouterie, nor exquisite brauery become a Christian, whose true inward glory is but ill matched with a false outward glasse.

But a woman, that vseth these arts, will say, if I were certaine that to paint or die my skin or haire were a sinne, I would not doe it for all the world.

*Pro. 31.*

*1. Tim. 2.*

*1. Pet. 3.*

*Sal. Gesner.*

*In Esa. c. 3.*

*Doct. 1.*

*Sol.* I answer, art thou sure it is not a sinne? Wilt thou doe a thing, that thou art not certaine thou mayest do? The rule prescribed thee is this, *Linguis incertum*, leaue that, whereof thou art not certaine. Dost thou stand in doubt of this painting? Then forbear it, leaue it, vse it not. Vse not that, for which thou hast no faith, no ground for thy beliefe. Thou art sure it is no sinne not to paint, of this thou art out of all doubt, as thou hast iust cause indeed. Then paint not thy selfe, but abstaine, and so thou shalt doe well, and shalt find peace in thine heart. Adherre to this, thou art sure of: and hold of thine hand from that, thou art not sure of.

*Ob.* Yea, but thou wilt say, If it be a sinne, it is the transgression of the Law: but what Law doth it transgresse?

*Sol.* I answer, it is against the Law and order of nature, which produceth and appointeth euery creature to appeare in his owne personall forme, fauor, haire, skin and colour. And it is a manifest transgression of the word of God, which is the Law and light of a godly man. For first, when pride of heart doth cause it, it is against that law, that forbids pride, and commands humilitie. Secondly, when an whorish or lasciuious humour doth produce it, it transgresseth the precept, which requires holinesse and chastitie, and forbiddeth fornication, adulterie, and all vncleannesse. Thirdly, because it is scandalous, and of ill report, therefore it is against the lawes, that forbid offences, and inioyne the meditation and pursuit of those things, that are of a good report with men of vnderstanding, and of the best report and repute in the Church of God. Fourthly, because it is against the practise and preaching of the grauest and soundest Doctors and Fathers of the Church, that either are now, or haue been heretofore, it is against the fifth Commandement, that saith, *Honor thy*

thy father and thy mother; and against that speech of the Apostle Saint Paul to the Hebrewes, saying, *Obeys them that haue the rule ouer you, and submit your selues.* Fifthly, because they that vse these arts, mispend their time which God hath but lent them, and that for no such purposes; they are theeuers, sinning against that precept, that saith, *Thou shalt not steale.* Sixthly, because fillic women and foolish youthes, make themselues wiser and more subtrill, then their teachers, that would perswade them to leaue such vanities (yea, these very same) refusing to be instructed by them, they sinne against God, who saith, *Be not wise in thine owne eyes.* And againe, *The Priests lippes shall preserve knowledge; and they, that is, the people, shall seeke the Law at his mouth,* and not out of their owne braines. *For he* (and not they) *is the messenger of the Lord of hosts.* Seuenthly, when people paint and die themselues to deceiue their neighbors, or to intise a man or woman, to loue them, and marrie them, or to gaine their praises to their counterfeit beautie, as if it were true and naturall, this is against the law, that commaunds vp-right dealing, and forbids deceit and falshood. Yea finally, hee loues not God with all his heart, that would haue that affection or commendation, giuen to a picture, or peece of art, which is due to the worke of God, and his handmaide Nature, and which no man of vnderstanding, and true deuotion would giue, if hee doe perceiue the fraud. Neither doth hee loue his neighbour, as himselfe, nor do to his neighbour, as he would haue his neighbour doe to him, that goes about to deceiue and beguile his neighbour, making him beleue by vaine flourishes and outward shewes that that is, which is not, and that that is not, which is indeed. These things wee haue toucht already, and therefore thus I end mine answer.

Yea, but mee thinkes, I heare some Spaniard say, that

H

Lessius

Heb. 13. 17.

Prou. 3. 7.

Mal. 2. 7.

*Fieri potest  
ut femina  
pigmentis  
sine peccato  
utantur 1.  
causa regen-  
da alicuius  
macula. 2. Si  
maritus in-*

*leat ut uxori inter alias magni decora appareat. Lessius de iustitia & iure, l. 4. cap. 4. fol. 802. Fingere maiorem pulchritudinem ornatu & fuce, licet sit mendacium operis, non est peccatum mortale. Pet. alogora in Compendio Manuales Navarra, cap. 23. Numb. 19. fol. 257.*

*Sol.* Surely it is a doctrine that doth well enough be-  
See Master come the Iesuites, who as they are the great Masters  
Perkins in of lying, equiuocation, and mental reservation, so doe  
his Refor- they make no difficultie, to teach that it is lawfull to  
med Ca- belie the face, and the complexion. Secondly, it well  
tholike. enough becommes the Church of Rome, who as shee is  
chap. 21. the Mother of spiritual fornications, magicke, sorcerie  
Perkins, and witchcraft. so hath God giuen her ouer to defile  
her selfe with corporall polutions and fornications,  
not onely to give allowance to publike Stewes and  
Brothel-houses, but that the Masse it self (which is the  
master peece of the Papacie) shold be made the baude  
to much vncleannesse, as is well knowne by their Mas-  
ses at midnight, & their morning Matins before day.  
And therfore this old Romish *Iesabel*, as she hath pain-  
ted her owne face with the faire shew of many goodly  
ceremonies, of antiquity and succession, and multitude  
of her professors, thereby to set the world at a gaze, so  
in this particular also she doth tolerate the abuses of  
her children. Thirdly, to husbands that require this  
obedience from their wiues, wee oppose the Apostles  
rule, who requireth children, seruants, and generally al  
inferiours,

*Hen. Steph.  
in Apolog.  
pro Herod.  
c. 15 fo. 179.*



inferiours, to obey them, to whom they are in subiecti-  
on onely in the Lord, that is, in those things wherein  
the lawes of God and Nature may not be violated and  
infinged. And lastly, whereas they require it of their  
wiues out of a carnall respect and sensualitie, the Apo-  
stle biddeth them to dwell with their wiues *according*  
*to knowledge*: and what greater point of prudence discre-  
tion and moderate affection can there bee, then for a  
man so to cohabite with his wife, as to haue a respect-  
full care of the children that are to bee borne of them,  
whose health, and strength, and comlinasse of body, is  
by meanes of this painting greatly indangered and  
endamaged, the contagious effects which it breedeth  
in the mother, hereditarily descending vpon her child,  
and therefore is well compared by Doct. de Saguena,  
to originall sinne, which propagateth it selfe by generati-  
on, to whose testimony I referre you, set downe heere  
in the beginning of this booke, a sone who out of his  
great experience, and the grounds of his art of Phisick  
laboureth to dehorte his countrie women of Spaine  
from this pargetting and rough-casting of their faces  
by painting.

Colos. 3. 18.  
Ephes. 6. 1.

Pet. 3. 7.

Now because this sinne goeth not alone, but as it  
selfe is vsed to a prouocation and incitement to lust,  
so lust that it may accomplish its desire, will not sticke  
to stoope to practise loue-potions by charmes and so-  
cerie, yea rather then faile, wil make its way by blood;  
let me therefore touch a little vpon these neighbour  
finnes. As vnto the bodies of men diseases are very  
dangerous, especially if they be let run, and not with-  
stood in time, euen so are sinnes vnto their soules. And  
as by obedience vnto God, and a vertuous conuersati-  
on among men, peace and al good blessings from hea-  
uen may bee lookt for for godlinesse (as the Apostle  
teacheth) is profitable vnto all things, hauing promise  
of the life, that now is, and of that which is to come:



so by disobedience and wicked sinning against God, his wrath was kindled, good things are hindred, and his iudgements, which are fearefull and intollerable, are most iustly procured. *Upon the wicked* (saith Dauid) *bee shall raine snaires, fire and brimstone, and an horrible tempest; this shall bee the portion of their cup.* But as

*Psal. 11. 6.*

*2. Tim. 3. 1.*

*Isai. 26. 10.*

some diseased are more noxious and offensive to the body, then others: so some sinnes are more foule and hainous then others, and will not let the Lord alone, but are euer crying in his eares for vengeance; and therefore should be prevented with greater care, and purged with greater sorrow and deprecation. It is that we are fallen into those perillous times (prophecied of by Saint Paul) in which men shal be proud, vnthankfull, vnholly, traytors, ambitious, incontinent, bloodie, despisers of those that are good, louers of pleasures more then of God, hauing the forme of godlinesse, but denying the power thereof. And with our eyes we see that true, which *Isay* speaketh; *Let fauour* (saith he) *bee shewed to the wicked, yet will hee not learne righteousness: in the land of vprightnesse will hee deale vniustly, and will not behold the maiestie of the Lord.* See wee not what the Lord hath done for this Nation, how hee hath planted his Church among vs, and giuen vs peace on all sides round about vs? See we not how hee hath giuen vs his Gospell and all his ordinances of saluation, and leaue to vse them freely, openly, & falsely in all tranquillitie? See we not how hee hath blest vs with two such noble and vertuous Princes, one most happily succeeding another, such as in truth the whole world since the beginning of their reignes. (which is now neere 60. yeeres) is not able to match in either sex in all their Royall and Christian indowments, and how hee hath protected them to this very day (someties in a manner miraculously) against the many, barbarous and diuellish treacheries, and trayte-  
rous

xious machiuellions and attempts of their wicked ad-  
 uersaries? See wee not with what ease and cle-  
 mency their Gouvernments haue continued, and what  
 fouds of temporall fauours haue streamed from the  
 heauens by them vnto vs; so as that we may say with  
*Dauid: The Lord is with vs: he hath prepared a table  
 before vs, in the presence of our enemies: hee hath amounted  
 our heads with oyle, and our cup runneth ouer? Psalm. 23.*  
 4. 5. And yet for all this, the wicked will not amend.  
 but most horrible and transcendent villanies, most  
 grieuous and foule enormities breake out among vs,  
 to the dishonour of God, the disgrace of Religion,  
 the shame of their Countrie, the griefe of their King,  
 and of all good Christian hearts, in so much, that if  
 there were not amongst vs those, that mourned for  
 these euils, which vngodly men reioyce to com-  
 mit, and but that (thanks bee to God for it) there  
 is an exact and iust proceeding against ali such enor-  
 mious persons, wee might well haue feared some no-  
 table and fearefull iudgement had been nere vnto  
 vs. Now all sinnes deserue ill with God, but some  
 there are, that for their heinousnesse are said to crie  
 in the eares of the Lord, such as is the sinne of mur-  
 der, as appeares by the speech of God to *Caine*, after  
 he had murdered his brother *Abel*. *What hast thou done,*  
*saith God? The voyce of thy brothers blood crieth un-*  
*to mee from the ground: Genesis 4. 10.* This sinne was  
 so fearefull to *Dauid*, as that with a carefull and pen-  
 siue heart he prayed against it vnto God, *Deliu-er mee*  
*from blood guiltinesse. O God, thou God of mysaluation:*  
*Psalm. 51. 14.* And speaking of bloody people, he saith,  
*The Lord will abhorre the bloody and deceitfull man: Psalm.*  
*5. 6.* And againe: *The bloodie and deceitfull man*  
*shall not liue out halfe his dayes: Genesis 9. 5.* And  
 indeede the blood of the life of a man is so  
 precious in Gods eye, as that hee telles *Noah*  
 and

*Isaiah 1.15.*

*Indges 9.*

and his sonnes, that he will require the bloud of man at the hand both of man and beast. And to stay vs from this so vnaturall a sinne, besides his commandement, that forbids it, he shewes that euen the prayers of murderers shall find no fauour with him, so long as their sinne cleaues vnto them. When ye spread forth your hands, saith he, I will hide mine eyes from you : yea, when yee make many prayers, I will not heare: your hands are full of blood. And if we marke the dealings of God with murders, it wil appeare that very seldom, or neuer, they scape vnpunished, but by one meanes or other, he finds them out, and meets with them, though it be by suffering them to murder themselues. The first murderer in the world, *Caine* was not indeed kild by God: but hee was suffered to liue such a life, in such torments of conscience and frightings, as if he had had an hell within him, wandring vp and downe like a vagabond vpon the earth, that whosoever saw him, and was acquainted with the curse of God, that went along with him, could not but bee terrified from committing murder. *Abimelech* out of ambition murdered 70. of his brethren, but after had his braine-pen crackt by a woman, and was kild out-right by one of his owne men at his owne command. *Cambyses*, the son of *Cyrus* shot a noble mans sonne to the heart with an arrow wittingly, and made his owne brother to bee murdered priuily, and slue his sister for reproofing him for that deede: but at last as hee was riding, hee fell downe vpon the point of his sword, which had fallen out of the scabbard, and so was slaine. *Cassius* and *Brutus*, that had helpt to murder *Iulius Caesar* in the Senate, was afterwards murdered by themselves. *Phocas*, that had like a barbarous traytor murdered *Mauricius* the Emperour his Master, was at last taken and put to a most cruell death. *Hermichild* murdered his Lord *Alboinus* a King of *Lombardie*, as hee

was in bed. *Rosmund* his Queene hauing her hand in the said murder: but the Lord was euen with them both. For shee thinking to haue poisoned him after, made him drinke halfe her poyson, which he feeling in his vaines presently staied his draught, and made her drinke vp the remainder, and so they died both together. *Ethelbert* King of the East Angles vn- iustly and deceitfully murdered at the perswasion of *Offa* (the King of *Mercia*) his Queene; which Queene liued not a quarter of a yeere after, and in her death was so tormented, that she bit her tong (which she had abused to the causing of that murder) in pee- ces with her teeth. *Solimus*, a Turkish Emperour mur- dered his father *Babaxer* by poyson: but not many yeeres after, God tooke him into his hands, and smote him with a most lothsome and stinking disease, which spread ouer all his body, and at length kild him. *Calip- per* that slue *Dian*, his familiar friend, and committed many other murders, afterwards liued in exile, and great necessities, and at length was kild himselfe. And for *David* him selfe, whose hand had been defiled with blood, the Lord (notwithstanding his great repen- tance) did severely chasten him. The Lord had threat- ned him saying, *The sword shall neuer depart from thine house: Behold, I will raise vp anil against thee out of thine own house*; and so indeed it came to passe. For one of his sons kild another, and by his owne child hee had liked to haue lost his kingdome. And as the Almighty God is iust in punishing of murders: so likewise his prou- idence watcheth to discouer them, that murderers fil- dome or neuer lie hid, but first or last they are discou- red. It is strange to consider, how murders haue been detected, sometimes by dogges, as that of *Lothbroke* the Dane, of *Husode* the Poet, and a certaine souldier of King *Pyrus*, from whose dead body his dog could not be wonne, but fawning vpon the King, as desirous of

2.Sa.10.10,

of his aide, the King commanded all his souldiers to come along by him by two and two in a ranke, till at length the murderers came, on whom the dog flew, as if hee would haue killed them, and turning to the King ran againe vpon them, whereupon they were examined, and forthwith they confest the fact, and receiued their punishment. Sometimes they haue bin discovered by birds, as *Bessu* (who had murdered his father) by Swallowes; whom when he heard to chatter, his guiltie conscience wrought him to think that they said in their gibberish, that *Bessu* had kild his father: So that now no longer able to containe himselfe, hee confest his villany, and was put to death for it. The murder of the Poet *Ibycus* was discovered by Cranes: and *Luther* speakes of the murder of a certaine Germane, which was detected by Crowes: who also with *Melanton* saw a notable discouerie of a murder made by a young fellow at *Isonicum*, who hauing kild his host, and took from him all his money, began to make hast away: but by the iudgement of God, and terrors of his owne conscience, hee was so frighted and amazed, that he was not able to stirre one foot: before hee was taken. A certaine Merchant trauellling to Paris, was in the way murdered by his man: now as the murder was a doing, a blind man being led by his dogge passed by, and hearing one grone, asked who it was? To whom the murtherer answered, *It was a sick man going to ease himselfe*. But it so fell out after, that this treacherous fellow was in question for the murder of his master: but he denied it: the blind man also was heard of, and brought to the murtherer, and twentie men were caused to speake one after another, and still the blind man was askt, if he knew their voyces: at last when the murtherer had spoken, he knew his voice, &c said, *This is the man, which answered me on the mountaine*. This course was often vsed, and still the blind man named

named the same, and neuer fained. Whereupon the Court condemned him to death, and before he died, he cōfessd the fact. But what need we go so far for examples, euen this very yere in Lancashire was there a villanous murder strangely discovered by a young boy: which story, I hope, wil by some that exactly know it, hereafter be declared and published. In like maner also the murder of Sir *Tho. Ouerburie* in the Tower, though it lay hid some time, yet at length by the prouidence of heauen it is discovered. Diuers that haue been found guiltie of that cruell and most mercilesse murder, haue bin condemned to death for the same and hangd; who though they would faine haue shifted of the fault, and pleaded, *Not guiltie*, as though they had bin innocent, yet it pleased God still before their deaths to touch their hearts, that they did ingeniously confesse their fault, and did beg of God the pardon of it. This sinne of murder is so grievous, that it cries aloud and shrill, and will not leaue the Lord, till he haue disclosed it: many and admirable are the waies, wherby God hath discovered it: some I haue already set downe, and many other might be named, but that I meane not to be large. All which should teach vs to detest and decline this sinne, which shuts mens prayers out of heauen, and puls downe the iudgements of God vpon the. And the greatest mercy, that God vses to shew to Murderers, which repent, is this, That he saues them as it were by death, and preserues their soules from hell by deliuering vp their bodies into the hands of Magistrates, his Ministers, to take away their liues from the by law, as they haue taken away the liues of others against law. But among all the deuises of murderers, which are many, these Italian deuises by poysoning are most vile and diuelish, and they say, *An Englishman Italianated is a diuell incarnated*. If these arts should come in once amongst vs, who shal be secure? Here can a mā see who hurts him, & how shal a mā preuent the blow, if he



See not the arme that strikes him? Yea here a man shall be made away vnder the pretext of friendship, yea, hee shall perhaps thank a man for that, that is made to destroy him, which hath death lapt vp in it, which thinks is sent or giuen him as a token of loue vnto him. God deliuer vs from these euils, and strengthen the hearts and hands of our Magistrates, to cut off all such offenders without respect of persons. But besides this sinne of blood, there are diuers others, which are necessities thereunto, the very staine of religion, and the bane of humane society, as pride, ambition, witchcraft, whoredome, and the mocher and nurse of all disobedience to the Ministerie of the Word. Against eary of which I will speake a little shewing some notable iudgements of God vpon sundrie persion, that haue therein offended.

## Of Pride and Ambition.

**A**Nd to begin with pride and ambition, sins hateful before God and man. These things spoiled the Angels of their felicitie, and man of his immortallitie. They were bred in heauen, but they bring to hel. They were throwne out of heauen, and were neuer so fortunate as to find the way thither againe. They are the spoile of vertues, the source of vices, the roots of euils, the disgraces of religion, by remedies they beget diseases, and by inedicine maladies. The bountie of the ambitious is shewne to rich men, and their patience is for vanitie. When they are aduanced, they are proud and full of boasting, *Non curamus prodesse, sed gloriari* *praeesse*, and they think themselves better, because they see themselves greater, neither are they thankfull for those degrees of honour, they haue attained to, but they are discontented for lacke of those, they would attaine to. For their desire lookes not backe from  
whence



whence they sprang, but whither they gang, And it  
often fares with ambitious men, that haue great e-  
states, as with such, as weare their choates too long,  
which makes them, if they take not the better heed, to  
stumble, fall and hurt themselves. But if men would  
wel weigh with themselves the instabilitie of al earth-  
ly things, and consider the iudgements of God vpon  
ambitious and proud people, whom for their very  
pride hee doth resist, it would doubtlesse abate their  
swelling spirits, and teach them to bee lowly-min-  
ded.

*The Rogers, Esquire, of the Instabilitie of Fortune,  
written to the Earle of Hartford.*

*Beautie is like a faire, but fading flower.*

*Riches are like a bubble in a streame.*

*Great strength is like a fortified Tower.*

*Honour is like a vaine, but pleasing dreame.*

*We see the fairest flowers soone fade away.*

*Bubbles doe quickly vanish like the wind.*

*Strang Towers are rent, and doe in time decay.*

*And dreames are but illusions of the mind.*

Call but to mind the iudgements of God vpon the  
proud and ambitious, as on *Lucifer* and his fellows, our  
first parents, *Abimelecke*, *Abсалon*, *Haman*, *Senacherib*, *Ne-  
buchadnezzar*, *Olofernes*, *Antiochus*, *Herod*, *Alladius*, *Apry-  
es*, *Caligula*, *Domitian*, *Alexander*, *Timothews* the Atheni-  
an, *Ajax*, *Capaneus*: and but marke his dealings with  
the proud and hautie of the world, that neither know  
God nor man, neither themselves nor others, and then  
shalt thou bee forced to confesse, that there is a God  
that *abaseth the proud*, which (as *Dauid* saith, Psalm. 119)  
*are cursed, and erre from Gods commandements.*

And here I cannot but magnifie the wise dome, and  
honourable proceeding of our State, in detecting and

*Claudian in  
Russin.*

*Mistris  
Turner exe-  
cuted at Ti-  
burne the  
14. of No-  
uemb. 1615*

pursuing malefactors of these our times, who hauing carried their leaud praistises with a great deale of hauintesse, of secrecie and securitie, thought the world, to bee guided by chance, not by any steddie course of diuine prouidence. But their punishment hath cleared this doubt, *absoluitque deos*, hath iustified God in his righteous dealing, so that all the world is ready to say with *Dauid*, verily there is a reward for the righteous: doubtesse there is a God that iudgeth the earth, Psalm. 58. 10. One of the offenders hauing made a profitable vse of her arraignment and conuiction, did confesse to the glorie of God, being truly humbled by hearty repentance, that shee was hainously guilty of the murder of Sir *Thomas Overburie*, and was iustly condemned for the same, detesting her former life led in poperie, pride and sensualitie, and exhorting the assistants with much earnestnes to leaue off their yellow bands, and of garish fashions, the very inuentions of the diuell. I wish that her words might take impression in those that heard them, and her example serue others for instruction.

### Of Adulterie.

I Am now come to speake of whoredome, and to shew some of the iudgements of God against it. True it is, that *marriage is honorable in al, and the bed undefiled: but whoremongers and adulterers God wil indge.* God did seuerely chastise *Dauid* for his adultery. For the child so gotten he tooke away, and suffered his daughter *Thamar* to be rauished by his sonne *Ammen*, and his Concubines to be defiled by *Abisalom* his sonne, that was so deare vnto him. *Rodolbus*, a King of Lombardy was slaine, as he was in the very act of adulterie. *Othrichbertus*, eldest sonne to *Lotharius*, a King of France, died as he was embracing his whore. *Luther* somewhere speaks  
cf

of a Noble man so sensuall and whorish, that he stucke not to say, that, If this life of pleasure and harlot-hunting would last euer, he would not care for heauen, or eternall life. But the filthy wretch died among his harlots, being stricken with a sudden stroke of Gods vengeance. *Messalina*, the wife of *Claudius* the Emperour, was a woman of rare incontinency. She fell at last in loue with one *Sihus*, a faire young Gentleman, and that she might marrie him (tho the Emperour her husband was aliue) she caused his wife *Sillana* to be diuorced, and so married him: for the which after the complaint and suite of the Nobles to the Emperour, shee was put to death. This sin of adulterie was odious euen among the Heathen, as appeareth by the storie of *Abimeleck*, Genes. 26. by the practise of the Turkes and Tartars, and of *Aurelianus*, who for terrour sake, adiudged one of his Souldiers to a cruell death for adulterating his hostisse; as also by the law of *India*, by which all adulterers were sentenced to die; and by the words of Queene *Hecuba* in Euripides, who would haue it made a law, that euery wife should die, that gaue her chastitie to another man. And how vnpleasing this sin is vnto God, any man may see, that reades the Lawes, he gaue vnto his people the Iewes, by the which adulterers were to bee put to death, or which considers what the Apostle writes in sundry places, in which he sheweth, that *Whoremongers and adulterers shall not inherite the Kingdome of God*, 1. Cor. 6. Gal. 5.

## Of Witchcraft.

**B**Ut there is yet another sin behind, which is very sacrilegious, and altogether derogatorie to the glory of God, and dishonourable to all Christian men, which is Witchcraft, or all those curious arts and deuises, that are wrought by the Diuell, whether it bee superstitious diuination, or iugling, or incanta-

Incantation, in the doing whereof, euery witch is at a league with the diuell, open or secret, and doth willingly and willingly vse his helpe. This Saint Paul (Gal. 5.) numbers vp among the deeds of the flesh, and threatneth them, that vse it, with the losse of heauen. Almighty God (in Deut. 18. 10.) forbids all kinds of witches and witcheries, as abominations vnto him, and for the which he driue out the Nations out of Canaan, and in Levit. 20. he bids, that a man, or woman, that hath a familiar spirit, or that is a wizzard, bee put to death. And he is so bent against this hellish sinne, that he saith expressely (in Levit. 20. 6.) that the soule, that turneth after such, as haue familiar spirits, and after wizzards, to goe a whoring after I will euen set my face against that soule, and will cut him off from amongst my people. But behold some of the iudgements of God vpon Magicians and Wizzards, *Platina* with othere testifie, that Pope *Jane* obtained the papacy by Magique: but after she had been papesse some two yeeres, and a little more, she (being thought an heffell in trauell of a child in the open streets, as shee was going to the Church of *Laxeran*, in which shee died *Bladud*, the sonne of *Lud* King of Brittain, was giuen much to these blacke arts, and wrought wonders by them: at last he made himselfe wings, and assaied to flie, but the diuell forsooke him in his iourney, so that falling downe he broke his necke. *Plutarch* speakes of a notable witch, called *Cleomedes*, who being pursued by diuers that had had their children kild by him, hid himselfe in a coffer, which when they came to search vpon notice giuen them, they found not the murdering witch in it: for the diuell had carried him quicke away with him. A witch cald *Cald* in *Lorraine* would suffer pistols to bee shot at him, and catch the bullets, as they were a coming: but at length one of his seruants being angry with him, so shot him with a pistoll, that

that he kild him? *Benedict* the 9, a Pope, and a Magitian, was (as some write) strangled to death by the diuell in a Forrest, whither he had retired to follow his coniuring exercises. *Cornelius Agrippa*, a notable Magitian died but basely. *Simon Magnus* likewise perished in his flight, the diuell forsaking him at the word of *S. Peter*. *Simon Pembroke*, a figure-casser of *Saint Georges* parish neere London, was presented for a Coniurer, and being in *Saint Sauours Church*, where he was warned to appeare, he was suddely stricken by the hand of God, and there died, and there being searcht, there were found about him diuers coniuring bookes, with a picture of a man of time, and much other trash. And it is reported, that the inuenter of Magicke, *Zoroastres*, a King of *Bactria*, was burned to death by the diuel. And I pray you what got *Saul* by his witch-seeking? Was not his destruction told him, which accordingly came to passe? And *Buchanans* telles vs, how *Naxicus*, a Scottish King, was slaine euen by the man, whom hee had sent vnto a witch, to inquire of the successe of his affaires, and of the length of his life, the witch hauing afore told the fellow, that hee was the man that should slay him. By all which we plainly see, that God is offended with these diuellish arts, and all that vse them. How is it then to be lamented, that in this cleare light of the Gospell, there should be found amongst vs (to the dishonour of God, and of his Religion, and the infamie of our Nation) men that haue yeilded themselves disciples, Students and practitioners in these hellish arts, which *Saint Iohn* calleth, the deepe things of *Satan*, *Reuel.* 2. 24. and haue searefully prostituted themselves to become base instruments and vassals to act and accomplish the helts and commands of wicked ones, vpon whom, though the iustice of the State hath taken hold, as one *W. Ison* and *Franklin*, and hath made them publique spectacles of wrath to the terror

of

of others, yet considering the open signes of their true penitencie, we are to hope charitably of them, and to say of them, as *S. Paul* doth in another case, *1. Cor. 5. 5.* that they were deliuered ouer vnto death, so the destruction of the flesh, that their spirit might bee saued in the day of the Lord *Iesus*. And I desire all men by the mercies of God, to abhorre and forsake all such vngodlinesse, and to deuote themselves vnto God alone, their Maker and Redeemer, studying to serue him in righteousness and holines all the daies of their life. For obedience is better then sacrifice, and to hearken then a the fat of Rammes. And the truth is, that all the plagues and iudgements, that euer came vpon the children of *Israel*, light vpon them for their rebellion against God, and their disobedience to his word. And questionlesse it is come to passe by the iust iudgement of God that these offenders, we haue spoken of, and haue lately seene cut of, were given ouer of God, and left vnto themselves, because they listened not vnto him, but were disobedient vnto his word. O this disobedience, it is as the sinne of Witchcraft, and Idolatry, it is in truth the mother and nurse of all iniquitie. God hath two sorts of iudgements; iudgements for men to keepe, and iudgements for men to beare: and God hath two sorts of Ministers; Ministers of his Word, and Ministers of his Sword: now it is iust with God that they, which will not keepe his iudgements; should vndergo his iudgements, and that they that will not be reformed by his word, should be punished and cut off with the sword, and that such as regard not the power and doctrine of Ministers, should feele to their smart, the authoritie and force of Magistrates.

*¶ He great God of heauen and earth, euen the Father of our Lord and Saviour Iesus Christ, be mercifull vnto vs, and forgine vs our sinnes, all our abominable and crying*

*crying offences, keepe backe and remoue his iudgements from vs, continue his blessings amongst vs, preserue and prosper our noble King and all his kingdomes, detect and bring vnder all his enemies, and grant vs truth and peace and loue, through Iesus Christ our Lord, Amen.*

Trin-vni Deo Gloria.



THE PICTVR OF A PICTVR,

O R,

THE CHARACTER  
of a Painted woman.



He is a creature, that had need to be  
*twice defined*; for she is not that she  
seemes. And though shee bee the  
creature of God, as she is a *woman*,  
yet is she her owne *creatresse*, as a  
*picture*. Indeed a plaine woman is  
but halfe a painted woman, who  
is both a substantiue and an adiec-  
tiue, and yet not of the neutergender: but a feminine  
as well consorting with a masculiue, as *luie* with an  
Ash. She loues *grace* so well, that she will rather *die*,  
then lacke it. There is no truth with her to saouer; no  
blessing to beautie, no conscience to contentment. A  
good face is her god: and her cheek *well died*, is the  
*idoll*, she doth so much adore. Too much loue of beautie,  
hath wrought her to loue painting: and her loue of  
painting hath transformed her into a *picture*. Now her  
thoughts

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thoughts, affections, talke, studie, worke, labour, and her very *dreames* are on it. Yet all this makes her but a *cinnamon* tree, whose barke is better then her bodie; or a peece of *gilded copper* offered for current gold. She loues a true looking-glasse, but to commend age, wants and wrinkles, because otherwise she cannot see to lay her falshood right. Her body is (I weene) of Gods making: and yet it is a question; for many parts thereof she made her selfe. View her well, and you'll say her beautie's such, as if shee had *haughed* it with her pennie. And to please her in euery of her toies, would make her maide runne besides her wits, if she had any. Shee's euer amending, as a begger's a peeing, yet is she for all that no good penitent. For she loues not weeping. Teares and mourning would marre her making: and she spends more time in powdering, pranking and painting, then in praying. Shee's more in her oymments a great deale, then in her orizons. Her religion is not to liue wel, but *die* well. Her pietie is not to pray well, but to *paint* well. She loues *confessions* better a great deale, then confessions, and delights in *facing* and feasting more, then fasting. Religion is not in so great request with her, as riches: nor wealth so much as worship. She neuer thides so heartilie, as when her box is to seeke, her powder's spilt, or her clothes ill set on. A good *Bed-friend* shee's commonly, delighting in sheetes more, then in shooes, making long nights, and short daies. All her *infections* are but to gaine affections; for she had rather *die*, then liue & not please. Her lips she laies with so fresh a *red*; as if she sang, *Iohn come kisse me now*. Yet it's not out of love, excepting *self-love*, that she so seekes to please, but *for loue*, not from honesty, but *for honor*: tis not *piety*, but *praise* that spurres her. She studies to please others, but because she wold not be displeas'd her self. And so she may fulfil her own fancy, she cares not who els she doth *be-seale*. A name she preferres to nature, and makes more  
account

account of fame, then faith. And though shee do affect singularity, yet she loues plurality of faces. She is nothing like her self, saue in this, that she is not like her self. She silds goes without a *plaine* of faces, and shes furnisht with stufte to make more if need be. She saies a good archer must haue 2. strings to his bow, but she hath hers bent both at once: yet you must not say, she weares 2. faces vnder one hood; for that she's left long since to *hawk*, & hath got her *headgear* that pleases her better; not be cause better, but *warer*. Her own sweet face is the booke the most lookes vpon; this she reads ouer duly every morning, specially if she be to shew her self abroad that day: & as her eie or chābermaid teaches her, sometimes she blots out pale, & writes red. The face she makes i'th day, she vsually marrs ith' night, & solts to make a new the nexr day. Her haire's sildom her own, or if the substance, then not the *show*, & her face likes her not, if not borrowed. And as for her head, thats drest, and hung about with toies & deuises, like the signe of a tauern, to draw on such as see her. And sometimes is writtē on her forehead, as on the *Dolfin* at Cambridge in capital letters, *à pithi, è apithi, like or look of*. Shes marriageable & 15. at a clap, and afterwards she doth not liue, but long. And if she suruiue her husband, his going is the cōming of her teares, and the going of her teares is the comming of another husband. 'Tis but *in dock, out nettle*. By that time her face is mēded, her sorows ended. Thers no physick, she so loues, as *face physick*; and but assure her she'st ne're need other, whiles she liucs, and shee'l die for ioy. Rather then she'll leaue her *yellowbands*, and giue ore her pride, she wil not stick to deny that Mistr. *Turn*. spake against them, whē she died. Her deuotion is fine apparel deere bought, & a fine face lately borrowed, & newly set on. These carry her to Church, and cleere her of *Recusancy*. Once in she vnpins her mask, and calls for her book, & now she's set. And if she haue any more deuotion, shee lifts vp a certain number of eies towards the Preacher,

*Drinke, or  
be gone, as  
the Persi-  
ans vsed to  
say at their  
drinkings,*

rises vp, stands a while, and looks about her: then turning her eyes from beholding vanities (such as she herself brings with her) she sits downe, falls a nodding, measures out a nap by the hower-glasse, and awakes to say, *Amen*. She delights to see, and to be seene; for hee labours, more then halfe lost, if no body should looke vpon her. She takes a iourney now and then to visit a friend, or sea cosin: but she nener travels more merrily, then when shees going to London. *London*, *London* hath her heart. The *Exchange* is the *Temple* of her *Idols*. In London she buyes her head, her face, her fashion. O London, thou art her *Paradise*, her *Heauen*, her *All in all*! If she be *unmarried*, shee desires to bee *misstaken*, that she may be *taken*. If married to an *Old man*, she is rather a *Reede* and a *Racke* vnto him, then a *Staffe* and a *Chaire*, a trouble rather then a friend, a corrosiue, not a comfort, a consumption, not a counselour. The utmost reach of her *Providence* is but to be counted *Lonely*, and her greatest *Enny* is at a fairer face in her next neighbour; this, if any thing, makes her haue sore eyes. She is little within her selfe, and hath small content of her owne; and therefore is still *seeking* rather, then *enjoying*. All is her owne, you see, and yet in truth nothing is her owne almost, you see; not her head, her haire, her face, her breasts, her sent, nay, not her *breath* alwaies. She hath purchased lips, haire, hands and beautie more, then nature gaue her, and with these she hopes to purchase loue. For in being beloued consistts her life; she is a *Fish*, that would faine be taken; a *Bird*, that had rather a great deale be in the hand, then a bush. These purchases, she vses to make, are not of lands, but *lookes*; not of liues, but *loues*. Yet vsually the loue, shee meets with, is as changeable as her face, and will not tarry on her, though she *die for't*. She spends more in *face-phisicke* and trifles, then in feeding the poore. And so she may be admired her selfe, she

she cares not though all her neighbours round about her were counted *Kitchin-stuffe*. A good huswife takes not more pleasure in dressing her garden with variety of hearbes and flowers, then in tricking her selfe with toys and gauds. Here she is costly, if any where. 'Tis her grace to be gay and gallant. And indeed like an *Ostrich*, or bird of *Paradise*; her feathers are more worth then her body. The worst peece about her is in the middest. For the *Taylor*, and her *Chamber-maide*, and her owne skill, even these three, are the chiefest causes of all her perfections. Not truths, but *shadowes* of truths shee is furnisht with; with *seeming* truths, and with *substantiall* lies. Yet with all her faire shewes she is but like a peece, of *course cloth* with a *fine glasse*, or *faire die*; or as the herbe *Molio*, which carries a flower, as white as *snow*, but is carried vpon a roote as blacke, as *ink*. Here first care in the *morning* is to make her a good face, and her last care in the *evening* is to haue her box, and all her *impliments* ready against the next morning. She is so curious, and full of businesse, that two such in a house would keepe the nimblest-fingered gitle in the Parish, shee liues in, from making her selfe one crosse-cloth in a twelue moneth. She is so deepe in loue with toys, that without them she is but halfe her selfe: and halfe ones selfe, you know, is not ones selfe. She looses her selfe in her selfe, that she may find her selfe in a *Picture*. Her trade is tinckturing, and her lustre is her life. You kill her, if you will not let her die. The *Hyacinth*, or *Heliotropium*, followes not the *Sunne* more dully, then she *Vanitie*. Pride, which is accidentall to a woman, and hatefull to a vertuous woman, is essentiall to her. Her godlinesse is not to doe well, but to *goe well*. Her care is not to liue well, but to *looke well*. And yet if she liue well, sheell giue you leaue to chide her, if she looke ill. She so affects the titles of *illustrious* and *gracious*, that shee carries them alwaies in print about

bout her. Her *imagination* is euer stirring, and keeps her mind in continuall motion, as fire doth the pot a playing, or as the *weights* doe the *iacke* in her kitchen. Her deuises follow her *fancies*, as the motion of the *Seas* doe the *Moons*. And nothing pleases her long, but that, which pleases her *fanfies*, with one of which shee driues out another, as boles doe pellets in *Elderne* gunnes. She thinkes 'tis false to say, that any woman liuing can be damned for these deuises: and it may be true she thinkes. For so long as she liues, she cannot: but if she die in them, there's the question. Shee's euer busie, yet neuer lesse busie, then when she's best busie. Shee's alwaies idle, yet neuer lesse idle, then when she is most idle. Once a yeere at least she would faine see *London*, tho when she comes there, she hath nothing to doe, but to learne a new fashio, and to buy her a perwigge, powder, ointments, a feather, or to see a play. One of her best vertues is, that she respects none, that paint: and the reward of her painting, is to be respected of none, that paint not. If she be a *Maiden*, shee would faine be rid of that charge? If a *Widdow*, shee's but a *counterfet relique*; 'twere too grosse superstition but to kisse or touch her. Old-age still steales vpon her vnawares: which she discernes not by increase of wisdome, but of weakenesse, nor by her long-liuing, but by her need of dying. To conclude; whosoever she be, shee's but a *Gilded Pill*, composde of these two ingredients, defects of nature, and an artificiall seeming of supplie, tempered and made vp by pride and vanitie, and may wel be reckned among these creatures, that God neuer made. Her picture is now drawne out, and done.

T. T.

FINIS.